

THE

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MEMOIR OF THE REV. HENRY HAWKINS.

BY THE REV. W. YATES.

THE Rev. Henry Hawkins was born at Plymouth in the year 1769. His parents were respectable in their situation, but devotedly attached to the established church, attending a ministry which was neither cheered by spiritual light, nor marked by evangelical truth. When Mr. Hawkins was of a suitable age, he was apprenticed to a Mr. Sparke, clock and watchmaker, at Plymouth, with whom he continued seven years. It was during this period, when he was seventeen years of age, that he was asked by his pious mistress to accompany her on a Wednesday evening to Plymouth Dock (now Devonport), to hear a celebrated Wesleyan preacher. He cheerfully complied, without considering the solemnity of the worship of God on which he was going to attend. This was probably the first gospel sermon he heard, and it was indeed a message of salvation to his soul. The text was, Psalm xxvii. 10, "When my father and my mother forsake me, then the Lord will take me up." Mr. Hawkins felt deeply impressed

with the glowing energy and pointed appeals of this minister of God. It was to him something altogether new, and on his return from the chapel he said to his mistress, "That he had never heard such a sermon before in his life." The impressions made on his mind were lasting, and as decision was a leading element in his character, it soon became apparent that he was a new creature in Christ.

This incident in his history gave a deep interest, in his subsequent days, to the weekly services of religion, an attendance on which he ever regarded as essential to the prosperity of our churches; and it may well operate as an encouragement to professors of religion to bring their children, servants, and apprentices with them to the sanctuary on the evenings of the week, praying especially for their conversion.

No sooner, however, was grace experienced by Mr. Hawkins, than the change in his character was quite apparent. His mind was directed from the

pleasures of the world to the sublime pursuits of religion; his thoughts were concentrated on celestial realities; he perceived the superiority of heaven to earth, of religion to the world, and he often referred to this divine change as the signal manifestation of sovereign mercy, rescuing him from danger at the very time that he was about to plunge into the vortex of worldly pleasures.

Mr. Hawkins now abandoned the established church, and became a regular attendant at the Old Tabernacle, Plymouth, and was, for a short time, a member of that Christian community. Religion was in him an active element; it moved his heart, formed his character, and induced him to seek the salvation of souls. The situation of his relatives awakened his tenderest anxiety, and he was concerned they should attend with him an evangelical ministry. His mother was persuaded to accompany her son to the Tabernacle, and he had every reason to hope that she died in the Lord. The predilections of his father were not so easily removed, and he still pursued his course to the parish church; yet, on his dying bed his mind was awakened to reflection, and he became deeply interested in the prayers and conversation of his son.

The active mind of Mr. Hawkins, when regulated by religion, led him to feel a peculiar interest in the scriptures, and he became a student of the word of God. While reading the New Testament, he was led to think on the ordinance of Christian baptism. Being identified with a pædobaptist community, he had never heard anything of believers' baptism; hence, when he read of the apostolic baptism of believers, it led him to serious reflection on the subject, and he soon resigned his connexion with the Christian church at the Tabernacle, was baptized by the Rev. Isaiah Birt, and connected himself with the church

under the pastorate of the Rev. Philip Gibbs.

Mr. Hawkins was only nineteen years of age when he manifested this decision, and although it severed him from some of his early friends, yet it was an act of devotedness to God which he never regretted; as he thought, that while Christians should cherish the warmest affection to all the disciples of Christ, yet it was preferable to dwell among our own people; and that it is our duty, as baptists acknowledging the spirituality of the ordinances of Christ, sacredly to maintain our sentiments and to exemplify their practical influence, by uniting with the denomination.

Mr. Gibbs soon recognized in Mr. Hawkins those talents which he considered should be given to the ministry, and he was asked by him to speak before the church, when he received their sanction to preach the gospel. For a period of sixteen years he was generally engaged on the sabbath in visiting the churches in the neighbourhood, and frequently did he travel ten or twelve miles and preach three times, while he was diligent in attending to his business in the week. This was a period of great interest in his history. He was married, and buried his wife, with four children, in about four years. He was shortly after married to the present widow, with whom he lived fifty years, and whose eminent piety, affectionate temper, ardent zeal, and distinguished prudence and wisdom, rendered her an especial blessing to her husband in every step of their progress, and in every station he was called to occupy.

Mr. Hawkins was a diligent and devoted tradesman, and was favoured by the divine Being with considerable success. He happily blended the ardour of pious zeal with particular attention to the affairs of the world; he was the Christian man of business; the saint living, and moving, and diligent in the

world during the week, and appearing on the sabbath morning, with heaven shining in his countenance, and his soul burning with love, as he went forth to make known Christ and him crucified to perishing sinners.

The mind of Mr. Hawkins was remarkably impressed by the especial agency of God while pursuing this career. One evening, as he was engaged in interring a pious woman in the burial-ground of the baptist chapel at Plymouth for his pastor, the thought impressed him in a most forcible manner, "What is life, and what are the important purposes of life? Are we in this world only to live to it and acquire wealth, or should we not rather be entirely devoted to God and the promotion of his kingdom?" This reflection, which was evidently from the Lord, produced on him a powerful impression, and led him to decide immediately to give up business and to devote himself entirely to the service of the Lord. Hence he intimated this on his return home to his wife, saying, that as they had acquired some property, by the Lord's blessing upon them, they might be made more useful in the cause of God by living among some poor people who were unable to support another pastor. Some of his friends were astonished at his resolution; they expostulated with him, but he had decided, and the next day he advertised his business for sale. Thus, at the age of thirty-six, when in the full vigour of manhood, with the prospect before him of accumulating considerable wealth, he sacrificed his worldly interests, and preferred the service of the Lord to realizing the honours and riches of the world.

The Rev. W. Winterbotham, who had been a minister at Plymouth, but was now pastor of the church at Shortwood, was at this period on a visit there, and being acquainted with Mr. Hawkins, he engaged to introduce him to the church at

Wotton-under-edge, in Gloucestershire. This place Mr. Hawkins soon after visited, and supplied the church twelve months with considerable acceptance. The church of Christ at Eastcombe, in the same county, being destitute by the removal of the Rev. Thomas Williams, Mr. Hawkins occasionally supplied them, and as he received an invitation to become their pastor, he preferred that situation, as affording a greater sphere of labour. He was ordained to the pastorate at Eastcombs in the year 1807, and continued among them sixteen years. This was a period of great labour and of great success. The chapel was enlarged, and the debt liquidated by his efforts. The gospel was introduced by him, in connexion with his friend Thomas Thompson, Esq., into ten villages which had been overspread by the shadow of ignorance and death, and yet in those dark places he had the high satisfaction of seeing many souls led to the Redeemer, and several Christian churches formed. The popularity and success of Mr. Hawkins in collecting for the Eastcombs chapel, led Opie Smith, Esq., of Bath, with others, to solicit his aid in that work of faith in behalf of various other chapels burdened with debt, which were greatly relieved by his labours. While, however, Mr. Hawkins was collecting for these special objects, his poor friends at Eastcombs were not forgotten by him, and he usually took another case for them which he called "The Merciful Fund," and by which he was enabled to distribute, at various times, in clothing and food, several hundreds of pounds. It cannot be doubted but that God as much raised up Mr. Hawkins for the purpose of extending his kingdom in this department of labour, as he did a Carey for the mission to India, or a Fuller to counteract the antinomian heresy in our churches. It had always been the desire of our friend to live and die with

the people at Eastcombs, but the divine ways are not as our ways ; some unexpected and painful events transpired which led him to see that it was his duty to resign the pastorate of the church, and to think of some other sphere of labour. At this time a feeling was awakened in the minds of the baptist friends at Stroud, and they felt the desirableness of having a baptist chapel in that town. They were led, therefore, to see Mr. Hawkins on the subject, and earnestly to request him to undertake the cause. He seriously reflected on it, and no sooner had he decided than he began it in faith and prayer. The chapel was built and opened in July, 1824 ; a sabbath school was commenced with seven children, and a church formed of twenty members, on the first sabbath in August. Never was there a greater undertaking for a Christian minister who stood almost alone ; yet undaunted by the frowns of some, and the mistaken expressions of others, he persevered, and God crowned him with success. He happily lived to see the increasing prosperity of the church under the labours of his successor, the chapel enlarged, a new school-room erected, the church numbering three hundred and thirty members, and a burial ground purchased, on which a chapel house is being built, so that he often said, when speaking of it, with grateful joy, "That he had lived to reap a present reward for all his toils in the success of the cause, while he anticipated the approbation of God in eternity."

The death of Mr. Hawkins was unexpected to his relatives, who, though they had seen him declining, yet supposed that he might have continued with them for some months longer. On the first sabbath in January, 1845, he was at the Lord's table, and referred to the service in his affliction as a time of holy enjoyment. The following evening, January

the 6th, he was seized with a slight paralysis which prostrated his strength, and rendered him almost indifferent to every surrounding object. His few remaining days were, however, days of great tranquillity, cheered by the sunshine of heaven, and without a passing cloud. There was no agitation in his mind ; no indication of a wish to live ; all was perfect peace. Every affectionate attention was paid him, and he appeared as the saint resting quietly from his labours. His dying sentences were few, and were chiefly replies to inquiring friends. To his son-in-law he intimated his tranquillity, saying, "that his work was finished, and that he had nothing to do but to go to his Saviour." When a friend said to him, "It is a mercy you have no dying work to do now," he replied, "I have nothing to do but to die," adding, with a peculiar smile,—

"Yet a season and we know
Happy entrance shall be given ;
All our sorrows left below,
And earth exchanged for heaven."

When reminded of one of his grandchildren who was in heaven before him, he said,—

"There we shall see his face,
And never, never sin ;
There from the rivers of his grace,
Drink endless pleasures in."

To another Christian, who brought a message to him from an aged friend that he much esteemed to this effect, "That he thought he should have gone home before him," he cheerfully observed, "*Dying* is but going home." When a member of the church said to him, "You can say with the apostle, 'I have finished my course,'" he added, with great emphasis, "I have kept the faith ;" and again, to the same person, he said, "His presence is better than life itself," referring to Christ. To another friend, who adverted to the

state of the redeemed in heaven, he observed,—

“More happy but not more secure,
Are glorified spirits in heaven.”

The last distinct sentence he uttered was this, “Being clothed upon with the righteousness of Christ, we have nothing to fear.” There was a calmness in his death; a pleasing tranquillity in his closing moments: it was a cheerful departure to his eternal home; it was the triumphant entry of the conqueror into the kingdom of his Lord.

Such was the life and such was the death of the Rev. Henry Hawkins. His removal took place January the 17th, 1845, at the advanced age of seventy-six years. He was interred in a vault in the new burial-ground, and his funeral sermon was preached, to a very numerous and deeply affected auditory, by the writer, from a passage selected by our deceased friend, “This man receiveth sinners.”

In adverting to the character of Mr. Hawkins, we well know, that while he was a luminary kindled by the creative agency of grace, yet he had his spots. He sustained an honourable, though not a perfect Christian character, for a period of fifty-nine years. He was enriched by many excellencies, while his faults were few. The bible was his book. He read occasionally other authors, but the scriptures were the man of his counsel. It was his general custom, for some years, to commence every day by repeating the prayer of the psalmist, “Cause me to hear thy loving-kindness in the morning,” &c., Psalm cxliii. 8, while he terminated its hours by the repetition of the twenty-third Psalm. Besides, it may be said of him, that he cherished the tenderest sympathy with the poor disciples of Christ. His heart often

agonized with them in their sorrows, and his benevolence was directed to their relief. He was emphatically the poor man’s friend, and gave his especial countenance to those who went into the villages to make known salvation.

As a minister, Mr. Hawkins was a faithful and laborious servant of Christ, in season and out of season, doing his Master’s work. His sermons were plain and faithful exhibitions of the gospel. He had no idea of splendid eloquence in the minister of Christ. He gave no sanction to the charms of oratory, nor attempted that kind of preaching which merely attracts or astonishes, without awakening the conscience, or leading the soul to Christ. A free, full, and finished salvation was the theme of his ministry, and God rendered it useful to many souls. It has been observed of the effects of his ministry, that it is not known that any one who professed to be converted under his preaching ever returned again to the world. The conduct of many professors in running after great and popular preachers, always met with his frown, and when speaking of the Christian sanctuary, he was never accustomed to say that he was going to hear such a minister, but that “he was going to worship God.”

The sun, however, is set without a cloud. Our friend has rested from his labours, yet his works are continued; and in the churches which he formed, and the chapel which he erected in Stroud, he has left a monument far more splendid and glorious than was ever reared to a Nelson or a Wellington! May the readers of this brief narrative, and especially his beloved relatives, who so long shared in his prayers, catch his spirit, and follow on in his footsteps, until they shall unite with him in singing “salvation unto God and unto the Lamb.”

THE LOVE OF CHRIST : A SERMON,

DELIVERED AT FISHPONDS, LORD'S DAY MORNING, SEPTEMBER 6, 1818.

BY THE LATE REV. JOHN FOSTER.

From his own Notes.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."—REVELATIONS i. 5, 6.

It is profitable to think, to reflect how much there is to be enjoyed by the soul, and how much we desire it should enjoy. Do we not wish great things for ourselves? The soul seeks a lot glorious, high, not to be compared with anything below the skies. We ought all to consider what we do wish; what we aim at; what the soul is; what are its faculties; what is capable of filling them; what is not. Let us think, my friends, of its endless duration. There are many stars in God's creation; one may go out and another may go out, but the soul still lives, and will live, through eternity. What, then, should we seek for it? There are some things too great for us to wish, and which we willingly surrender to another. The glory of eternal dominion, for instance, no saint ever wished for *that*; to wield the eternal sceptre, no one ever wished for that, except it were the sin of that spirit whose mysterious rebellion is hinted at in scripture, though no precise account is given us of the cause of his fall. But no saint ever wishes to possess these things; he delights that another should possess them. And who is that other? Our text tells us, it must be "him that loved them;" who made that love most efficacious to their welfare; whose love is the cause of all their happiness. Their highest ambition is to be far below his feet; their gratitude delights that he should have all glory and dominion. What can they do in return for all that he has done for them?

They can only ascribe glory unto him for ever and ever. It is their loftiest gratification to think that he is King of kings, and Lord of lords; that he has ability to maintain the dominion; that he has unlimited power and wisdom; that he is capable of wielding the sceptre; able to bear the government through all eternity.

"To him that loved us," our text says! Should we, without authority of revelation, dare to believe that he loved us? When we consider what man is;—think of man, fallen man—evil deeply and completely mixed with his nature—how miserable, wretched, and sinful! Unless God had told us so, my friends, we could not have believed that he loved us. Man deserves little affection from his fellow creatures, and if one were to demand great affection or regard in an exalted degree from another, he might justly deny his right or claim to it. Think, then, of these mortals being loved by Jesus Christ, and loved, too, with an everlasting love! Will not the thought tend to humble such as are interested in this love? I do not deserve the affection even of my fellow-creatures, but I have the affection of God. I hope I am among the number of those he has selected for himself; who are under his dominion here, and who will hereafter be in his kingdom of glory for ever. If a man, my friends, has reasonable grounds for saying this, how happy is he, and what does he think of that love which moved Christ to suffer so

much for him! Love is an interesting thing in itself, when only in a slight degree—that love which produces offices of kindness—but here is the infinity of love; benevolence is a pleasing quality, but here is the infinity of benevolence come down to men. Let that be thought of; and to think what we are after all this!

We are told that he loved us before the foundation of the world, before we had a being; and that the work was then completely a finished work, though not practically, yet effectually so; as absolutely certain as if the event were past. The expression teaches us how completely the divine intention is a decided one.

One of the first revelations was a revelation of this love—a declaration that the future was provided for, and that this system of love was that under which the world was to pass. It was determined before anything happened that rendered it necessary. This shows that it was no accident that we were loved; that it was no insignificant thing. It shows the totally fixed, unalterable nature of this love, and God's everlasting perseverance in the same great object. This is a consolation to believers, since nothing in them can change God's purposes towards them. But it may perhaps be asked, If this love was before the existence of man, why was he permitted to fall into sin? I reply, that the scripture affords us no answer to this question. But why? My friends, the system of revelation has nothing to do with it. Revelation begins its operations after sin entered into the world; it takes man as it found him; it affords no room, no opportunity for speculation; it anticipated man as fallen. Placed on that ground, seen in that dismal light, it is not a preventive, but a remedial system. God will never explain to us why he permitted sin to be, but here we have the system literally

revealed. Man is fallen, we know from the gospel, and many heathens have acknowledged the same truth; many heathens, we know, would have been glad of a remedy, though others rejected it when it was offered to them. I repeat again, that revelation comes on the ground of the fallen state of man, and inconceivable wisdom has formed it so as to meet man; exactly so as to meet him in the precise state in which he is. It is not for man to ask, why he is sinful, and why miserable, in consequence of it; but to be grateful for this revelation which looks benignantly in the faces of those that were despairing, and tells them to beam again with joy and hope. And whatever misery sin has occasioned him here, no saint will be sorry when in glory that he has been a partaker of frailty. How grateful will he feel that he has been a man and a sinner, that he might be a saved sinner; saved with so mighty a deliverance; raised to such a pitch of glory! He will feel that he has more reason to rejoice than those beings into whose nature sin never entered.

It will give a kind of exaltation to his happiness, to look down that moral depth from which he was taken. A man on the edge of a precipice at night cannot clearly see it, but when the morning dawns he will be able to tell the danger he has been in; so the saint cannot, whilst on earth, conceive the depth of sin from which he has been raised, but he will be able to measure it by the light of heaven, and he may go down ages before he comes to the place where he once was. And then to think what he is! How deep once, but how high now. It will augment the sense of happiness in glory. And then to recollect who has been the cause! And every time he looks down at what he was, it will give greater emphasis to the ascription, "Unto him that hath loved me," &c.

The love of Jesus was not a mere feeling, but an actual performance.

There may be great love in saints, for instance, to the souls of others—there ought to be, and it should move them to use exertions for the benefit of mankind. There may be this love, but without power. They have a feeling like that of God, but it is without his arm; and while they resemble him in some degree, their weakness teaches them how imperfect the resemblance. Think of the glorious felicity of being loved by him who has so much power; who saves from so much evil; who can make his saints what he pleases; who will make them like himself! He has already, even in this world, begun a work in their hearts; and the sanctification he imparts deserves to be loved, though the receivers of it do not. One proof of his love is, that he has “washed us from our sins in his own blood.”

It is a strange and sorrowful thing that we should have had sin in the world; that it should have caused the greatest evil in the universe by destroying the greatest good, the friendship of the Almighty. To think it should be here; that it should have entered the heart of man and become his characteristic. Think how melancholy a sight for other worlds, that this greatest evil should have fallen on man in the morning of his days, and that when it comes it stays and will stay for ever, unless washed in that blood celebrated in our text, which will be celebrated through all eternity! Think of what sin must have been, that it should have required the blood of our best Friend! What should we think if this had happened among men? Suppose there was no way for one of us to be saved but by the blood of his dearest earthly friend, one most remarkable for his virtue, and who was willing to die for us, what should we have thought of that? Should we not then have thought *that* an evil, which produced such fatal consequences? Would not the whole world

have thought so too? especially if the sin which occasioned his death had been adopted for the pleasure of it, and had been wilfully persisted in after warning against it. If there had been one to tempt, what would have been thought of the tempter who could persuade a man to that which occasioned the death of his friend? And is not sin our tempter? Is not this a fit representation of sin which is only to be remedied at such a price,—no other price than the blood of the Son of God? This is not a visionary or fantastic representation; sin has done all this for man, and there was but one expedient to deliver him from its effects. When we are tempted to sin, let us consider what sin has done, and what is its only remedy,—think of that,—judge then of the claims sin has on our affections. Notwithstanding its fatal consequences, still it has such attractions. If we still love sin, notwithstanding we know Christ’s blood has been shed for it, what must be thought of us above, where they know the value of that blood, and below, too, for there they know its value in an awful sense, having lost for ever all hope of being saved by it? If we still love sin, we in effect say, It was God’s decree that sin should produce such consequences, and it is our decree to choose it and abide by them; we love sin; we know it required the blood of Christ, yet we love it; it will bring everlasting destruction, yet we love it, and will still go on to love it. There is nothing extravagant, my friends, in this representation; it does not even give one idea of what sin really is, of its danger and seducing charms. But shall we be amongst this class? So admitting truth, yet feeling in such a manner and acting in such a manner with respect to it? It is given us as a proof of his love, that he “washed us from our sins.” This was the consequence of his love. If when he has shown such great love in

order to take away sin, and still we choose to retain it, what shall we say in the great day when we see Christ as Judge? There is no other blood, no other expedient for our salvation, and if we reject this we reject every hope. God never employs a greater expedient than is necessary, and the end is always in proportion to the means; when, therefore, the greatest of means is used, we know it is for the greatest of ends. God never lavishes anything away (so to speak), and the salvation of souls being so great an object, there were no conceivable inferior means; and this, my friends, shows us the nature of souls in the sight of God. The destruction of nine-tenths of the human race for the salvation of the rest, would have been an inadequate sacrifice. Not even the destruction of all men but one for the salvation of that one; all their blood could not have taken away his sins, much less the sins of a countless multitude of human beings. There could be but one means of salvation in the eyes of him who knows all that was possible to be done, else he would not have taken that *one means*. How exceedingly wild, how poetic, how absurd must our text appear in any other view of the subject! But it is clearly evident to an unprejudiced mind, that a divine atonement, a real sacrifice is here spoken of, in this and a thousand other texts in the bible. It shows that the blood was not shed simply to testify to the truth of the religion of Jesus. In this view the blood of an apostle or of any other human being would have done as well, but our text shows that it was the blood of a real sacrifice, a real atonement. If anything less than this were intended, what vast terms are used to convey so small a meaning!

What a marvellous foundation is this love of Christ for the love of blessed spirits. As they surround the throne, the perpetual recollection that he died

who sits there, that the bliss which they are constantly drawing from him originated in his sufferings for them, they are continually led to remember the original transaction as the great source of their happiness; a dying Mediator, a bleeding sacrifice for their sins. "Unto him that loved us and washed us from our sins in his own blood." They rejoice not merely in his glory, in the infinity of his kingdom, but that this glory was laid aside; that this kingdom was left for a while; that the sceptre of his power was relinquished when he came down to die for man. It is impossible to imagine a stronger bond of affection to fix upon the soul, a more powerful stimulus to action; that he, now so exalted, was once humiliated; that he underwent suffering, temptation, degradation, death, and the grave for them. It has cost them something, indeed, to deny themselves, to take up their cross and follow him; but let them compare the utmost extent of their suffering with his, and they will find it little to have lavished upon such a cause. They have likewise death to suffer, but this they must have borne as men and as sinners; and how little is all this to what it must have cost Jesus to be their Saviour! What a divine excess of love will it be possible to feel towards him in heaven, when there shall be no coldness, no heaviness, no ingratitude, no indifference. Saints have these things to lament now; they have to deplore their hardness of heart, their curtailed views of divine things, the continual drawing they feel another way; but when they lose this, when they have unlimited scope for love, what a delightful state of soul will that be! Nothing to stop, nothing to check this love; the least portion of which, when they enjoy it on earth, constitutes their greatest happiness. How great, then, will it be there!

Our text says, "He hath made us kings and priests." All the children of

God are educated for great dignities. There is reason to expect this when Christ is the Master, and the Instructor provided for them is the Holy Spirit. The things they are required to despise too are "mighty things." What have they then in prospect, else why despise them? The Christian profession is one of great expectation; it leads those who adopt it to approve the discipline they undergo; they consider it a right course of discipline; they are preparing to become kings, and kings much more glorious than any earthly kings can be; there is no place here to display the honours designed for them; their weakness, too, would sink under them now. We have nothing here without us that indicates our high destination, but the kingdom is *within* us. External power and riches are never promised to the children of God, and are seldom their lot.

They are kings, as being exempted from the power that enslaves the rest of mankind; delivered from it enough in some things, though they feel it more in other respects than men in general. There are really no free men but the children of God, though here they are not what they will be. Freedom consists in perfect acquiescence in, and agreement with, and approval of, the dominion under which we live, and it is thus with the saints. They have perfect exemption even here from those things which perplex and distress the human race in general, and they *will* be infinitely exempted from them. They are kings from the reverence they receive. Saints receive a reverence from the world and from all things created; even evil things bring a reverence of good to them. They are kings as they are entering upon a great empire; they may be even called kings here already. If an earthly prince has not yet received his kingdom, he is considered an heir of it, and treated accordingly. Saints have

a right to the same privileges; they have to stay but a short time before they receive their kingdom. Many will be called to it in a very short time—in a much shorter time, perhaps, than an earthly prince in expectation of his kingdom.

The saints of God are likewise said to be priests. Priests, because they offer devout sacrifices and have access to the temple of God,—morning, and evening, and every moment: much oftener than the Jewish priests had. They make representation to God for themselves and for others; they intercede for themselves, for others, for the world; they state dangers and difficulties; they ask counsel of God; they go to meet God, to transact with him their affairs; what is doing and what is to be done in this world and in the other.

They may be called priests likewise because they instruct the world. Who else has taught the world but the disciples of Jesus Christ? Inquire of believers who instructed them in the ways of God? They can generally name the individuals. They go through their own land and to distant shores, as messengers of the most high God, to show unto the nations the way of salvation. It is not their own knowledge they have in charge for diffusion; yet for that duty they come.

"Unto him that loved us, and washed us from our sins in his own blood." Now all this is done by Christ as Mediator. May we not, therefore, with propriety, add, "To him be glory and dominion for ever and ever!"

There is a peculiar meaning in this ascription to him; peculiar to him as Redeemer; distinct from the glory due to him as God essentially so.

And what will this glory be? There will be the glory due to his infinite condescension, which led him to take upon himself the form of a servant, to humble

himself, and become obedient unto death. Whatever glory is most appropriate to that, will be the glory due to Christ. There will be glory due to voluntary suffering, suffering without demerit; there will be a glory appropriate to that. He endured the cross, and the shame, and the mightiest oppression, both of body and soul; there will be glory due for that. There is glory likewise due to pure generosity, to victory gained over evil. My friends, Christ was the Conqueror of evil in a manner distinguished from that sense in which God is the Conqueror of evil. He gained the conquest as Messiah. He met evil that the victory might be not for a moment and monumental through all ages; not that he could be hurt by evil, but the souls he saved would have been hurt, eternally so, if he had not interposed. There will be glory due, not for the salvation of one soul only, but for that of innumerable multitudes; and in proportion to the value of one soul, and the immense multiplication of that value, will be the glory due to Christ. And since the happiness of the redeemed will be increasing through all eternity, so must the glory of Christ, as their glory arises from him. And they will delight to give him all the glory. They would not for worlds retain the least particle of it for themselves. They would feel it a sin of the same nature as that of Satan, could the least wish arise to have any glory themselves. They would feel it like the sin of Ananias and Sapphira to keep back any part of the possession. Other beings likewise, who do not participate in the benefit of Christ's death, will give glory to him. Angels who never sinned will unite with the saints in ascribing power, and dominion, and glory to our Lord.

"To him be dominion," our text says. He that has done so much will be able to wield dominion well. How delightful is his dominion over those for

whom he died! His laws are their delight; his will is their will; there is no constraint in that kind of dominion; they feel that their minds would not be safe for a moment unless he preserved them; but at the same time they are confident that he will preserve them for ever. But his dominion is not only over them, but over all that could afflict them. He will reign over that, and no enemy shall ever approach them. He will reign, too, over all that can enlarge the happiness of the redeemed, and he will cause every thing to produce happiness for them, for he must reign over all. His dominion is so great that nothing can ever hurt, but all shall augment the bliss of his saints; a dominion, indeed, far above principalities, and powers, and might, and dominion, and above every name that is named.

And how long will this dominion last? For ever and ever. Its effects will be perpetuated, so then will his dominion; and not only this, but there will be something to do eternally, so that every step in a walk never to be finished will be an increase of power, and glory, and dominion. The saints have there entered a kingdom which is eternal, and even here they have. A saint may say, I may be under the power of one earthly king one day, and another the next, and be governed by one set of laws at one time, and one at another, but if I am a subject of a heavenly kingdom I know that will never change; the dominion that I am under is not slavery, but perfect freedom; it has all my consent; I am under the government of Jesus Christ; I shall be so to all eternity; I completely approve of it; I find the greatest felicity in assenting to all his wishes: his will anticipates mine.

My friends, our felicity will be increased by the eternal and increasing knowledge of the source of it; and our delight will be in the perpetual repeti-

tion of the ascription in our text, "To him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever,"

LETTER FROM THE LATE REV. SAMUEL MEDLEY OF LIVERPOOL.

To the Editor of the Baptist Magazine.

DEAR SIR,—The enclosed is a piece of the pastoral literature of last century. Such affectionate and faithful dealing with the wealthier members of a congregation may serve as a useful suggestion to pastors of the present day, and perhaps cherish serious thoughts in other readers. The son of the parties addressed has kindly permitted me to place it at your service.

I am, dear sir,

Yours very truly,

C. M. BIRRELL.

Liverpool, Feb. 11, 1845.

Bristol, Oct. 22, 1785.

DEAR MR. AND MRS. ———,

Having had an opportunity of writing to several of my dear friends since I have been here, I find that both of you are too near to my heart to be forgotten of me, and therefore I am set down to drop you also a line of friendship and affection. I hope this will meet dear Mr. ——— safely returned from his Yorkshire journey, and in mercy and peace returned to his dear family and friends, where may a good and gracious God dwell in your house by his holy providence, and dwell also in each of your hearts by his Holy Spirit. I can say with truth, and in the earnest affection of my heart towards you, that my prayer to God for you both is that you may be made the happy and blessed partakers, not merely and only of temporal, but of eternal blessings also. God has, in respect of his holy providence, done much for you respecting outward things ; he has, as it were, in this sense given you all things richly to enjoy. And even on these accounts you have much occasion to be humble before him, and very thankful unto him. But O my dear, dear friends, let not these things, I beseech you, fill, engross, or lift up your hearts in pride, vanity, or carnal security ! They are a poor all, indeed, if indeed they are our all. And there is a period coming in the course of our existence, when, had you ten thousand times more than you have of earthly good things, if you have nothing else to make you happy, you will be found dreadfully miserable indeed. Be assured I would, as your sincere friend, rejoice with you in all the instances of the divine bounty and goodness to you in these respects ; but, as your sincere friend also, I pray you may be made partakers of better things than these, yea, of what the scriptures call durable riches and righteousness. You and I possess nothing here of a mortal nature, but we must, ere long, and who can say how soon, part with it, and that for ever. What, then, will stand us instead for an eternity ? Nothing less than the eternal God himself ; as our God and heavenly Father in Christ Jesus ; as our hope, happiness, portion, glory, shield, and exceeding great reward. Now these things, my dear friends, are not lies, hypocrisy, delusions, or cunningly devised fables ; O no ! they are the truths of the God of truth, and truths of that momentous importance that if they are not indeed

ours we are undone for ever. But I would fain hope I hear you say, truly these things are not our portion and happiness; we know, and are convinced, that nothing short of God himself in Christ Jesus, as our God and our heavenly, and reconciled, and everlasting Father in him, can be a suitable or satisfying portion to our precious souls. And do you know, and are you convinced of the truth of these things? Then I would say with you, and for you, Blessed be God for it! But now, my dear, dear friends, how shall, or how do you prove the truth and reality of this? O let this, I pray you, be seriously and faithfully attended to by you, I beseech you. If God is indeed your portion, then you are born again by his Holy Spirit: *but are you so?* If God in Christ is your portion, then you supremely love him: *but do you so?* If God is your portion, then you live upon him: *but do you so?* If God is your portion, then you rejoice in him: *but do you so?* If God is your portion, then you are satisfied with him: *but are you so?* If God is your portion, then you will obey and follow him in his word, ordinances, and worship: *but do you so?* And if you do not, what is the reason? "If ye love me," said our dear Lord, "keep my commandments." And again, "He that hath my commandments and keepeth them, he it is that loveth me." And how else, my dear friends, possibly can our love to him be at all properly proved? O permit me to say, my dear, dear friends, I have often, yea, very often, painfully felt and feared for you both, lest the riches, smiles, cares, snares, spirit, temper, and needless company with and conformity to the world, have been sad hurts and hinderances to you in respect of best things. I have, indeed, sometimes thought I have so seen it as to make my poor heart sigh and

be troubled, and my eyes almost gush out with tears for you. Believe me, my dear, dear friends, if I did not sincerely and very affectionately love and respect you, I would not thus write to you. O that it might more and more appear that the truth and power of the grace of God were indeed with you, in all its happy and blessed effects and consequences; informing your judgments, renewing your hearts, subduing you wills, sanctifying your affections, pacifying your consciences, and regulating and ordering the whole of your lives and conversations to his glory and praise! Time is flying; death, and judgment, and eternity are approaching. O my dear, dear friends, I do most earnestly pray and entreat you, in the bonds and bowels of the Lord Jesus Christ, do lay these things to heart; take heed of trifling with, and slighting or neglecting the things which belong to your everlasting peace and welfare. I well know I need make no apology for the freedom and plainness of this my short address to you: you will, I am persuaded, believe it to be, as I trust it really is, the language of the respect, esteem, affection, and faithfulness of my heart to you. God bless you, my dear, dear friends, for soul and body, for time and eternity. My love to dear Mrs. —, if she is come to Liverpool, and the dear young ladies, and dear Mrs. S —, if she is with you, to your dear little ones, to dear Mr. and Mrs. W —, and brother J —. I am, through tender mercy, indifferent well, have the remains of a cold. If spared again to see you, O that it may be more than ever to know, love, and rejoice in God as our God in Christ Jesus. Even so, Amen. Be assured, I am, my dear Mr. and Mrs. —,

Most respectfully and affectionately,
Yours in our dear Lord,
SAMUEL MEDLEY.

FACTS AND OBSERVATIONS.

THE opinion of Ernesti, Amman, and Stuart that nothing in scripture ought to be accounted typical that is not expressly in scripture explained as such, is not founded on self-evident principles. It cannot be received as an axiom. We may as well say that there is nothing prophetic in the Old Testament but what is expressly explained as prophecy in the New, as that every type of the Old Testament must be particularly explained as such in the New Testament.

CARSON.

Yesterday I dined at the admiralty, and I met there Sir Richard Strachan, &c., &c., and half-a-dozen other captains and admirals, most of them just returned from Copenhagen, and we had a full, curious, and interesting detail of the particulars of the transactions there. The state of the inhabitants in Copenhagen, and their distresses, must have been terrible and tremendous. In one street our mortars destroyed five hundred persons, principally poor helpless women and children.

LORD ELDON.

DIVINE SUPREMACY.

PARAPHRASE ON DEUTERONOMY XXXII. 39—43.

I, I am God alone, the Almighty Lord of all,
O'er worlds on worlds above I reign, and o'er this earthly ball;
Besides me there is none,—no God to share my throne,—
Eternal, one, omnipotent,—as such I will be known.

'Tis mine alone to cause to live,—'tis mine to kill;
Life hangs contingent on my free, my sovereign will;
Are any smit? I smite; are any healed? I heal;
E'en angels own my sway,—my power e'en devils feel.

Who can prevent my hand? or who can shield my foes?
Who rescue from my grasp? or who my might oppose?
I stretch my hand towards heaven, and say, "I live for aye;"
I crave no creature aid; I on myself rely.

If I but rise in wrath to fill my judgment-seat,—
If I but whet my glittering sword with mortals to compete,—
My sword shall do its work,—justice shall have her way;
My enemies I will reward,—my captive foes I'll slay.

Mine arrows shall be drunk with blood—the blood of those I hate;
My sword be gorged with rebel flesh,—nor shall my wrath abate
Till all men bow before my throne, and offerings thither bring,
For I'm the Lord of every lord, the King of every king.

Rejoice, O all ye nations! shout! join in his people's song!
Vengeance is his, and recompense doth unto him belong;
His saints shall dwell from harm secure, for mercy rules his breast,—
He'll listen to his people's cries,—he'll succour the opprest.

PHILOS.

REVIEWS.

An Inquiry into the Organization and Government of the Apostolic Church: particularly with reference to the Claims of Episcopacy. By ALBERT BARNES. London: Aylott and Jones. 24mo. pp. 270.

The Ruling Eldership of the Christian Church. By the Rev. DAVID KING, LL.D., Glasgow. Edinburgh: Oliphant and Sons, 16mo. pp. 248.

The Scottish Church Question. By the Rev. ADOLPHUS SIDOW, Minister of the United Evangelical Church of Prussia, and Chaplain to His Majesty's Court and Garrison at Potsdam. London: Nisbet and Co. 8vo. pp. 201.

Historical Memorials relating to the Independents, or Congregationalists: from their Rise to the Restoration of the Monarchy, A.D. 1660. By BENJAMIN HANBURY. Vol. III. London: Printed for the Congregational Union of England and Wales. Fisher and Co. 8vo. pp. 652.

PUBLIC attention has of late been directed, in an unusual degree, to the general subject to which these volumes refer,—the subject of church government. Several of our own correspondents have recently expressed an opinion that our existing ecclesiastical arrangements do not work satisfactorily, that they might be superseded advantageously by others, and that it is quite time to enter upon a serious and candid examination of the system on which baptist and congregational churches have been accustomed to act. Some remarks on suggestions with which we have been favoured will be perhaps acceptable, therefore, before we proceed to characterise these publications.

A gentleman who resides at a considerable distance from the metropolis, and who, though not in the ministry, has been accustomed to give attention to questions connected with the welfare of the churches, has submitted to us a plan for the removal of what he deems prevailing evils. He observes, that “perhaps our churches, generally, have rested

too much upon the assumption that their ‘order,’ even such as it now is, compares, in all respects, with New Testament rule;” and adds, “Let our opinions and practices, however, be again brought to the test of scripture. Rather give up life than anything we possess that has the New Testament for its authority; but, let us see whether many changes may not be effected, harmonizing on the one hand with holy writ, and on the other calculated to benefit the denomination.” He then states his view of the improvements to be desired, in the following syllabus:—

“I. Churches individually considered.

1. Ministers should be considered as the property, not of individual churches, but of the body, the church; moveable, therefore, as shall be most conducive to the general good.
2. Subordinate office-bearers, such as deacons, &c., should not be elected for life, but only for a limited, a very limited period, so as to afford the church an opportunity of revising its votes and proceedings.
3. Worship, public and social, discipline, and the administration of church affairs, should be upon the same plan, throughout all our churches.
4. More effectual means should be adopted for mutual edification, for the cultivation of love for the truth's sake, and for benefiting the region round about every mountain of holiness.
5. Our chapel-deeds should all be constructed upon one and the same class of principles, legal, Christian, and administrative.

“II. Our churches considered as united together for objects common to the body, such as,—

1. To raise a fund for the sustentation of ministers, both as actively engaged in the work of the ministry, and as no longer qualified for it by reason of age or infirmity, securing, in each case, a fixed and suitable sum.
2. To raise subscriptions for aggressive effort, home and foreign, upon a larger scale, and by more regular means, than any now in operation.

3. To raise a fund for ministerial education; all our existing academies to be considered as constituting but one collegiate institution, supported by the same common fund, and regulated by the same governing body.

4. To raise a fund for the liquidation of chapel-debts, in connexion with the adoption of such means as shall, in future, prevent chapel-debts.

"III. The management of the general affairs of the body to be confided to a committee, or council, composed of ministers and laymen, in equal numbers, to be chosen annually.

"Wesleyanism owes much of its prosperity to organization. Why should not, baptists learn in this respect?"

One week after the arrival of this letter, we received from an unknown correspondent, in a very different part of the country, the following queries:—

"1. Is the principle of independency that on which Christ wished his followers to act in the formation and government of his churches? Does it tend to fulfil his prayer, 'that they all may be one,' to promote the peace of the church, secure the order of its members, and to extend the influence of Christianity more than any other?"

"2. If independency be the principle laid down in the New Testament for the government of Christian churches, and best adapted to diffuse Christianity, why is the principle of Wesleyanism adopted in its stead by our missionary society, where the committee occupies the position, and assumes the character of the Conference, selecting the agents they employ, fixing those agents in stations of usefulness, raising the revenues from the churches, distributing those revenues among the missionaries, and exercising a general superintendence and control?"

"3. If the Wesleyan machinery has been found by experience better adapted than independency for the extension of Christianity, might not the application of it to our churches at home tend to increase their activity and usefulness?"

It may be advantageous, before we notice the particulars in which these writers agree, to remove the misapprehension under which one of them labours respecting the practice of the committee of the Baptist Missionary Society. Whether the principles of independency be right or wrong, they are the principles on which that committee uni-

formly and scrupulously acts. The distinction must be evident, on a moment's reflexion, between the formation of churches in places where there were none, and the regulation of those churches, when the term of their infancy has passed away, and they have become competent to manage their own affairs. The former is the legitimate object of a missionary society. Having selected apparently suitable agents, it sends them to places where the gospel is wholly or comparatively unknown, it aids them in their endeavours to evangelize the perishing, and bring converts into that fellowship which Christ has ordained, and as soon as these churches thus formed are able to maintain the word and ordinances among themselves, it sees in these self-supporting churches the desired consummation of its labours. So long as any station requires its aid, the duty of the committee to its constituents, who have entrusted to it their contributions, demands attention to the manner in which its remittances are expended, and the purposes to which they are applied; but when these are no longer needed, it is the practice of the committee of our society, at least, to encourage the church to consider itself independent, and to pursue uncontrolled that course which it may deem best adapted to promote its own interests and the interests of the district. So far has the committee been from occupying the position and assuming the character of "the Conference," that in Jamaica, for example, the different missionaries were left to pursue whatever system they individually thought best, in relation to leaders, tickets, and modes of procedure which have been subjects of controversy; and as soon as it appeared to be possible that the Jamaica churches should dispense with the society's support, it left to those churches entirely the choice of their pastors and the regulation of their affairs. We have had for many years so intimate an acquaintance with the private deliberations of that committee, as well as with its published transactions, that we can speak with the utmost confidence on this point: the principles of independency are neither overlooked by it, nor found to be practically inconvenient.

Having disposed of this incidental objection to the system of independency, we will now turn our attention to the proposals for an improved ecclesi-

astical polity, contained in the first extract. The principal features of the plan, it will be perceived, are these:—that a committee, or council, shall be chosen annually, composed of ministers and laymen in equal numbers; that the funds raised for the support of pastors, the education of young men for the ministry, the assistance of superannuated labourers, the erection of chapels, and the spread of the gospel throughout the world, shall be confided to their management; that under their superintendence pastors shall be appointed to the churches, and removed when it may be thought conducive to the general good to change their sphere of action; and that, by their agency, uniformity of worship and discipline shall be effected, and trust-deeds be constructed in conformity with their views.

Now our first remark on this scheme is, that it is utterly impracticable. To say nothing of existing chapel-deeds, which would present, in many cases, a formidable obstacle to its adoption, the convictions and habits of the churches are totally opposed to any such arrangement. It would be as easy to induce nine-tenths of our churches to give themselves up to the management of the secretary of state for the home department, as to that of any central committee or council that could be appointed. If Cyprian were himself to return from heaven—where we hope he is—he could no more persuade the British baptist churches to surrender themselves to such control, than to administer to their newborn infants a little, just a very little, of “the water of regeneration.” Churches that have had the management of their own affairs could never be brought to yield their independence thus. Mr. Wesley might bring the congregations he gathered to do so, because they consisted of nominal churchmen, who had not been accustomed to independent movement in religious matters, and had scarcely any notion of what we call religious liberty; but the existing baptist churches have been trained to very different habits of thought and action.

But if it were practicable, in our judgment it would not be expedient. Even in a pecuniary point of view it would work badly. Can it be supposed that the contributions of the churches to an aggregate fund to be placed at the disposal of a central committee, would be half as large as the aggregate of their

contributions to the local funds raised under the existing system? In the absence of those motives for strenuous effort which are derived from the necessities of the vicinity, the desirableness of securing a certain man, and personal attachment to one who has become the beloved friend as well as the respected minister, would there be the same exertions as are now made, which, after all, are but distant approximations to what is needed? Is it to be believed that the churches who are able to support their ministers comfortably, would place those ministers at the disposal of the committee, submit to the selection of the men with whom it might be deemed to be for the general good that they should be content, and go on subscribing as they subscribed before?

Nor would the proposed uniformity of worship, public and social, and of discipline and the administration of church affairs, conduce to spiritual prosperity. Higher authority than that of any committee must be appealed to in reference to those things which are most important; and in reference to details, what is good for one congregation is not necessarily good for others. The habits of town and country, of the refined and the uneducated, of the genteel and the rustic, differ so materially, and the tastes of those who have been trained in youth in different theological schools, vary so much, that it is far better that every church should be left to determine for itself in reference to minor arrangements, than that there should be general regulations made for the observance of all. Uniformity must leave some dissatisfied, and restricted from what would be congenial to their feelings; it must prevent experiments which, having been tried in single instances, might be found worthy of imitation; and it has in itself a strong tendency to formalism.

But the power with which the proposed committee would be invested, is far too great to render the adoption of the scheme tolerable. However its members might be chosen, whatever their personal excellence, it would be good neither for them, nor for their fellow-disciples, that they should be elevated to a position so influential, respectable, and invidious. Power to place ministers in pleasant or in disagreeable stations, power to unsettle them and transport them from connexions to which they had become attached, power to

demolish existing colleges and regulate one grand institution, power over chapel debts and chapel-deeds, power at home and power abroad,—it would be too much for a committee of angels! Poor human nature, how unequal would it be found to withstand the temptations incident to candidates and electors, and to distribute justly the smiles and the frowns, the rebukes and the rewards connected with the right discharge of a committee-man's duties!

We are prepared, however, to go yet farther, and maintain that the scheme is absolutely unlawful. It involves a greater power of legislation than we believe that Jesus Christ ever entrusted to any of his servants. It substitutes the suggestions of human wisdom, for the simple arrangements which he has made for the observance of his people. It is neither lawful for any man to covet the influence which it would give to a few, nor for the many to surrender themselves to the authority with which the few would be invested. As it is not lawful to deprive a church of the control of its own affairs, so, we believe, it is not lawful for a church to place itself permanently under the control of any foreign body. Jesus Christ, in giving it the right, has laid upon it the responsibility of managing its internal concerns. It may lawfully ask advice; it may lawfully pay deference to what it deems superior wisdom; but it may not lawfully enter into any arrangement divesting itself of the right of interpreting his laws, and acting on its own conscientious interpretation, or of adopting those practices in reference to doctrine and discipline, which it believes to be most congenial with his will. To surrender power into the hands of others may seem, at first sight, to be a self-denying, modest, and innocent procedure; but to surrender the power of performing that which Christ has devolved on us, is not merely giving up a privilege, it is also giving up a duty. The priests of the church of Rome readily undertake to think for the people, to act for the people, and to pray for the people, provided the people will submit to their decisions, and remunerate them for their trouble; and the people, averse to religious exercises and investigations, love to have it so. This is the secret of the attachment of many to established churches; they would rather submit to religious arrangements

made for them, than take the trouble to investigate for themselves. But no church of Christ is at liberty to discharge its duties thus by proxy. It is bound to study his will as revealed in his word, and to act according to what appears to it to be his will in reference to its own edification and usefulness. Objections are taken to this from the abuses of the independent system, and the mistakes into which individual churches fall. A church has selected a pastor, and chosen injudiciously. A majority has decided in opposition to the judgment of the most intelligent and discreet of its members. A few persons, whose moral and social claims were small, have made a disturbance, and unsettled that which was proceeding advantageously. But what good gift or perfect donation has the Father of lights bestowed, that is not liable to be abused? The bounties of providence, the doctrines of grace, the atoning sacrifice itself, are they not all sometimes abused? The liberty with which he has made his people free may be abused; but it ought not on that account to be cast away, but to be exercised with humble and prayerful care. It should be the constant endeavour of a pastor to prepare the individuals composing the flock for the right discharge of duties requiring much spiritual wisdom, but not to teach them to renounce those duties; and the constant endeavour of a church to prepare itself for the discharge of the obligations which its scriptural independence creates, remembering its solemn responsibility to him who is its only Lord, for the manner in which these duties are performed.

The saying, "One is your master, even Christ, and all ye are brethren," may be, perhaps, "a hard saying,"—many hard sayings proceeded from the lips of him who uttered it,—but it is the saying of the gracious Patron from whom we have received our charter. We have often heard the question asked, Can it be right that a servant-maid, who has recently been received into a church, should have a vote, which may neutralize that of one of the most judicious and useful of its members? We reply, that such a person has no right to enter into any arrangement which would permanently incapacitate her for the discharge of what may be, at some time or other, a most important service to the

community with which she is connected. Let her remember her inexperience, and look up to her seniors; let her defer to the judgment of those whose superior knowledge and wisdom give them greater advantage in the formation of correct opinions than she possesses; let her determine to read, and pray, and cultivate an acquaintance with all subjects that will prepare her to employ discreetly hereafter, the influence which a connexion with the church of Christ will give her; let her, in difficult cases wherein greater wisdom is needed than she has yet had opportunity to acquire, voluntarily and modestly abstain from action: all this will be in accordance with the admonitions of scripture to persons of her class; but let her not retire from the performance of duties to which she is competent, or resign permanently those rights for the exercise of which she is not at present fitted. And her fellow-disciple who is inclined to disfranchise her, may fairly be called on to show his right to do this: for in all discussions respecting church authority, it is an important and self-evident principle, that he who calls for obedience and submission, is bound to make good his claim. This applies equally to the pope, the prelate, and the presbyter. Mr. Barnes insists, very properly, in his treatise, that it is on the friends of episcopacy that the burden of proof lies. "The specific point to be made out by episcopalianism is, that there is scriptural authority for that which is claimed for the bishops. And this is not a claim which can be defended by any doubtful passages of scripture, or by any very circuitous mode of argumentation. . . . It is a point of essential importance in this controversy, that the burden of proof lies on the friends of episcopacy. It is their's to make out the specific claim." The principle applies to any form of ecclesiastical polity which would give to the few the regulation of affairs that concern the interests of the many: it is for the few to take the New Testament into their hands, and thence to establish their claim.

It may perhaps be thought that the connexion of our churches with county associations, and especially with the Baptist Union, involves a partial surrender of that strict independency on which we lay so much stress. If it did, we should say, Let all such confederations perish; for no advantages that

they yield can possibly counterbalance the injury the churches would sustain from any restrictions on their freedom of action in the great Master's service. With respect to the Baptist Union, we confess, that when it was first established we did entertain some apprehensions of this nature; but we saw that very much would depend on the men who might constitute its executive. If it were worked by men thoroughly imbued with the love of independency,—the independence of the churches as well as that of their officers, and the independence of provincial churches as well as that of those in the metropolis,—it might subserve common objects, having reference to the welfare of the whole body. If, on the contrary, it were worked by men who aimed at the exercise of power over their brethren, who wished to acquire patronage, and meddle with the selection and removals of pastors, and recommend plans for the churches to adopt, it would lead to evils for which no good that it might effect could compensate. With these views we have accepted, year after year, a seat in its committee, reckoning it our peculiar vocation to watch narrowly for any approximations to interference with the rights and privileges of the individual churches. We are bound to certify, that no men could have been more careful to avoid this than the men who for many years past have been the most constant and influential in its management; and that the mere suspicion that any measure proposed had a tendency to trench on the independence of the churches, has at all times sufficed, as soon as it was mentioned, to doom that measure to rejection. Should a contrary spirit ever be evinced, which we have not the slightest reason to anticipate, we shall not fail to sound an alarm. So long as the Union confines itself to the expression of opinions which the churches generally entertain, to the prevention of measures adopted by enemies to weaken them, and the attainment of public objects for which united exertions are requisite, it seems right to support it; but should it ever set itself to deliberate upon the internal improvement of the churches, seek to exercise patronage among them, or obtrude its counsels in regard to the management of their affairs, we shall think that the mystery of iniquity is perceptibly at work, and that it is time for all who

have a just value for Christian independence, to retire from its fellowship.

The best preservative from the abuses to which our system is liable, will be found in the prevalence of a Christian spirit. The power of godliness is the only thing necessary to make our institutions work well. However democratic they may be in their aspect, there is no danger, if there be a general subjection to the authority of Christ, and exhibition of the temper he enjoins. If the whole church consist of persons in whose hearts humility, self-denial, and meekness predominate, who do not think of themselves more highly than they ought to think; who are kindly affectioned one to another in brotherly love, in honour preferring one another; who look not every one on his own things but every one also on the things of others, no inconvenience will arise from the universality of the votes, or the equality recognized by our institutions. With this spirit in full exercise,—a spirit which the founder of our institutions enjoins,—they will not only work well, but work more pleasantly and effectively than any institutions concentrating the management in fewer hands. If it be supposed, on the other hand, that a system of church government might be devised which would work well without this spirit, the supposition is false. No forms, however wisely framed, can diffuse or preserve true Christianity, unless they are worked in the spirit of Christianity. If this spirit be wanting, evils of one kind or other will arise, and desolation will ensue. If this spirit be vigorous in a church, on our system, there is nothing to prevent its prosperity. The state cannot withdraw its patronage, for that patronage is not received. The bishop of the diocese cannot interfere with its measures, for it is not subject to his control. The synod, the conference, the association cannot meddle, for it is independent. Let there be prevalent and vigorous piety, and it is safe, free, and efficient. There is a prescription which, if followed, will cure all the evils which the independent form of church government can ever occasion; it is this:—"Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility." The chief exertions of all who think that in their circle the system does not work well,

should be directed to the exhibition and promotion of the Christian spirit.

If there be a weak point, however, in our polity, as generally exhibited, we are inclined to think it is a deficiency of pastoral superintendence. In some cases the maintenance provided for a pastor is so inadequate, that he is obliged to devote a portion of his time to exertions, of one kind or other, which may yield a pecuniary return. Where this is not the case, however, the work which he is expected to get through, and which the healthy state of the flock requires, is frequently more than the most vigorous faculties and unremitting diligence can enable one man to perform. The preparation for pulpit services, which becomes increasingly necessary in consequence of the diffusion of general knowledge, and the prevalence of mental activity and excitement; the demands of public institutions, both local and general, which he cannot with propriety neglect; the necessity for an acquaintance with the varying phases of controversy in this controversial age, and other engagements of an occasional nature to which he is peremptorily called, leave him but little opportunity for those personal attentions which are generally desired, and often necessary. A hundred and fifty, or two hundred years ago, many baptist churches had "elders," who assisted the pastor in some departments of labour. In the Scotch baptist churches, a plurality of pastors is deemed essential to the welfare of the community. In Jamaica, the appointment of "leaders" has been generally adopted as necessary for the maintenance of personal intercourse and needful discipline. In some churches at home, the deacons act in accordance with a conviction that this is an important part of their duty. But, in other cases, the most diligent pastor is doomed to the experience of continual exhaustion and never-ending care, while he sees before him avocations which it is quite impossible to discharge, and yet hears occasionally the murmur, I was ill, and no one visited me; I was absent, and no one missed me; I was distressed, and no one administered a word of consolation. In these circumstances, attachment to the church and its officers diminishes, converts that have been received disappoint the hopes of their seniors, and a general scene of remissness and languor sometimes en-

sues. In any locality in which it is thought that our system does not work well, we venture to suggest that it might be right to consider whether it would not be advantageous to adopt some method for rendering personal intercourse and friendly oversight more systematic and effective, and at the same time relieving the pastor from the demands that are too often made upon his energies—demands which imply his possession of incompatible qualities, and which no one man can possibly meet.

In any investigation of this nature, Dr. King's treatise will be found to deserve a careful perusal. He endeavours to show that the primitive churches received from their divine Head a constitution which was intended to be permanent;—that each of the primitive churches had a company of elders for its spiritual office-bearers;—that while all these office-bearers ruled, only some of them taught, so that a distinction subsisted among them of teaching and ruling elders;—and that, while this system has the sanction of scripture, it is most reasonable in itself. Our habits of thought would indispose us for the adoption of some of Dr. King's phraseology, and of some of the details of his plan; but, we confess we do not see how to answer fairly his principal arguments, or avoid the conclusions to which they lead.

Mr. Barnes is advantageously known in this country as an expositor. His practice in the investigation of scripture has conduced much to the satisfactory character of his Inquiry into the Organization and Government of the Apostolic Church. The principal object of this work is to refute the claims of episcopacy, and it appears to us to be candid, skilful, and convincing.

Mr. Sidow has written under the persuasion, "that the relation between church and state, which has arisen out of the reformation in the various countries in which the reformed church is established, is still far from satisfying the claims which the church of Christ on earth is bound by the word of God to assert for her unfettered efficacy in providing for the spiritual welfare of the souls intrusted to her;" and that the events which have happened in the Scottish church, present most important

and instructive objects of contemplation on this point, to the churchmen and statesmen of protestant Europe." It is pleasant to find a man in his position seeing thus far, though we regret that he does not yet perceive that a salutary connexion between church and state is impossible. He has examined the history of the late secession from the Scotch establishment with great care; he sympathizes entirely with the ministers who have withdrawn from it, and he records, as the result of his laborious researches, a firm conviction that "the free protesting church of Scotland is legally, as well as actually, in the right." As a compendious account of a most remarkable series of transactions, the influence of which will be extensive and durable, the work will be instructive to English readers, while it cannot fail to afford much pleasure and encouragement to our countrymen in the north whose moral victory it records.

We congratulate our congregational brethren, and all students of English history, on the completion of Mr. Hanbury's Herculean task. That there are oversights in his three thick and closely printed volumes, neither he nor his immediate friends can doubt; and that we may be called upon to open our pages to the remarks of some of our brethren who are learned in this department of history, is not at all improbable. A work of which one of the results that the author mentions with complacency, in his concluding paragraph, is, that in it "baptists, so called, are reduced to their proper position," can hardly be expected to elicit from us unqualified commendation. But Mr. Hanbury has rendered service to the whole community, and to future generations, by searching out, preserving from oblivion, and rendering accessible, much documentary matter, belonging to times when truth and error, magnanimity and deceit, were struggling vigorously, and when the seeds were sown of principles which have since been matured and rendered eminently productive. His labour must have been immense; and we shall be glad to find that his strong denominational preferences do not deter studious men of any persuasion from availing themselves of his valuable researches.

BRIEF NOTICES.

Ancient History. The History of Greece. From Various Authentic Sources, both Ancient and Modern. With Two Maps. London: 8vo. pp. 384. Price 9s.

This closely printed volume is a suitable companion to one published previously, in the same style, by the Religious Tract Society, containing the ancient history of the Egyptians, Assyrians, Chaldeans, Medes, Lydians, Persians, Macedonians, Parthians, and Carthaginians. The solidity of its information, the manner in which that information is made to bear on scriptural studies, and the uniform recognition of Christian principles, entitle it to the early attention of every well-informed young man or woman who is endeavouring to acquire a select library of useful books.

The Church Visible in all Ages. By CHARLOTTE ELIZABETH. London: pp. 173. Price 3s. 6d.

There is so much piety in this lady's publications, and her style is so pleasant, that it has often been with great regret that we have been compelled to withhold from them our recommendation, in consequence of her strong attachment to the established church, and to certain views of unfulfilled prophecy which we deem erroneous. We have read this little work, however, with great satisfaction, and we hope that its circulation, especially among the young, will be very extensive. Its chief object is to trace through all ages, from the days of the apostles, a succession of faithful sufferers, who refused to submit to the antichristian practices and sentiments of the dominant church, and whose blameless lives and patient endurance distinguish them as the church whose character and condition were predicted in the inspired writings.

Memoir and Remains of the Rev. Robert Murray McCheyne, Minister of St. Peter's Church, Dundee. By the Rev. ANDREW A. BONAR, Minister of the Free Church of Scotland, Collice. Two Volumes. Dundee: Middleton. 16mo. pp. 395, and 410.

The subject of this memoir was born at Edinburgh in 1813, and after collegiate studies in that city, entered upon a pastoral charge at Dundee in connexion with the Scottish establishment, in 1836. His health failing, a remission of labour became necessary; and he was chosen one of a deputation to Palestine and adjacent countries, who published the results of their investigation in a volume entitled, "Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839." He returned to ministerial labours at Dundee, but in the beginning of 1843 died of fever. His remains consist of Letters, Tracts, and Sermons, several of which are founded on texts taken from the Songs of Solomon, for which he had an unusual partiality. There is also some pleasing poetry.

A Memoir of the Rev. John Elias. By the Rev. E. MORGAN, A.M., Vicar of Syston, Leicestershire, and Author of the *Life of the Rev. T. Charles of Bala, &c.* With an *Introductory Essay.* By the Rev. J. K. FOSTER, Late President of Cheshunt College. Liverpool: Jones. 12mo. pp. 216.

Mr. Elias, who for forty-seven years was a popular preacher among the Welsh Calvinistic methodists, died in 1841. His biographer is an evangelical clergyman of the established church, and he evinces an earnest desire, as other good men of the same class have usually done when writing the life of a dissenting minister, to show how very favourable he was to that religious community which the state patronizes. His dissenterism was not violent, certainly, if we are to judge from his biographer's admission:—"It is true that Elias did, some thirty-three years ago, allude, on a certain occasion, to the imperfections and abuses of the church." The book contains pleasing passages; but, knowing something of Mr. Elias's celebrity, we confess that it has disappointed us.

Immanuel: Lectures, with Notes, on the Divinity of the Son of God, and on Socinianism. By ROBERT GRACE. London: Dyer. 12mo. pp. 171.

During the last half century, the doctrine of the deity of Christ,—a doctrine, the importance of which can scarcely be estimated too highly,—has been impugned more extensively in that part of the country in which Mr. Grace resides than, perhaps, in any other. To many of the friends of truth in that district, we doubt not that his lectures will be very acceptable. To persons who are not conversant with the chilling system of negation that he opposes, a volume advocating the same sentiments with equal ability, in a less controversial form, would probably be more interesting and useful. The system opposed is now, we believe, in most places, so thoroughly inert and drooping, that to call attention to it is to do it an honour and a service of which its adherents are very glad: yet there are localities, and East Sussex is probably one, in which it may be necessary to answer its advocates in a direct manner, and expose the worthlessness of their arguments. The first lecture consists of Preliminary Observations: the subjects of those which follow are, the Names applied to Christ in the Scriptures—the Attributes of the Redeemer—the Works of the Redeemer—the Miracles of our Lord—His Gifts—the Worship rendered to Him—Auxiliary Evidences—and a Recapitulation with Answers to Objections, and Inferences from the Doctrine. The design of the publication is described thus:—"Though these lectures may be considered beneath the notice of the learned (for whom, indeed, they are not intended), if the divine blessing accompany them, the reward the author craves will have been awarded, and the Son of God glorified, while the truth of that

inspired declaration will again be verified,—
‘Not by might, nor by power; but by my
Spirit, saith the Lord of Hosts.’”

The Complete Works of the Rev. ANDREW FULLER, with a Memoir of his Life, by Andrew Gunton Fuller. London: G. and J. Dyer. 1845. Parts I. and II. Pp. 96 each.

This cheap edition of Mr. Fuller's Works was introduced to the attention of our readers in our number for February. The parts now before us comprise the concluding portion of the masterly essay on Socinianism—Socinianism Indefensible—Letters to Mr. Vidler—the Gospel Worthy of all Acceptation—Defences of that Treatise—and five-sixths of the *Strictures on Sandemanianism*.

The Cottager's Sabbath, and other Poems. By JOHN HURREY. London: Bartlett. Foolscap 8vo. pp. 200.

The theology of these poems is not as good as the versification. It is far too much to say of any daughter of Adam,—

“And yet her love was wide as earth,
Embracing all mankind;
She wrought no ill, she knew no sin,
For all was innocence within,
As stainless snow her mind.”

There are, however, many better things than this: some sufficiently good to indicate, that if the author will devote the next few years of his life to study, reading much and writing little, he will be competent hereafter to higher achievements than he has hitherto attempted.

Mephistopheles and the Young Divine. A Fragment. Touching the best Method of conducting Religious Controversy and Literary Criticism. London: Houlston and Stoneman. 8vo. pp. 29.

A well written exposure of the fallacious arts which pass for critical and controversial acumen, well deserving the attention of both the writers and readers of periodical literature.

The Shopman. A Tract for Short Hours and Present Times. By the Rev. JOHN CUMMING, D.D. London: 12mo. pp. 12. Price 1d.

After showing the evil effects of late hours on the employed, and addressing their employers, the writer makes these suggestions to the public:—“No lady, of any respectability of character, will select from six to eight o'clock as her favourite hours for shopping. Fashion, with all its follies, is in this matter the shopman's friend. No prudent and economical mistress of a house will prefer the twilight for the selection of goods, especially drapery. She is likely to have her privilege of selection materially curtailed by the previous purchases of others; and colours, and qualities, and other accidents are not most infallibly distinguished by gas light, or by the rays of the setting sun: and as in all the departments of this world's traffic there are too many avaricious of the profits of deception, it must be obvious that the

evening is the time when such deception may be practised with the greatest impunity. The only class, then, which abounds with evening purchasers, especially in the draper's shop, is that of female servants. Over their conduct in this matter their mistresses may exercise a kindly and just control. Let it be pointed out to them that the evening is withheld for this purpose, for various satisfactory reasons, arising alike from prudence, economy, and morality; and let it be a standing rule in the family that no servant shall go out to make purchases after six o'clock. This plan, steadily pursued, would operate a great change in the late hour system. It is easily done. It is the prescription of duty; it is the demand of justice; it is the earnest claim of Christian philanthropy.”

Lay Lectures on Christian Faith and Practice. By JOHN BULLAR. Southampton: Fletcher and Co. 12mo. pp. 517.

The respected author having been accustomed for twenty-one years to lecture on Lord's day afternoons, in the independent chapel at Southampton, and having been requested to publish a volume containing some of his discourses by the officers of the church and others who at the same time presented him with a sum sufficient to cover the expense, he has sent into the world this work, which will be found very well adapted for private or family reading.

Illustrations of the Practical Power of Faith in a Series of Popular Discourses on part of the Eleventh Chapter of the Epistle to the Hebrews. By T. BINNEY. Second Edition. London: Snow. 16mo. pp. 390.

Two or three months, we have been hoping for an opportunity to speak of this work at a length proportionate to its worth, but have not found it. The first edition was, however, commended by our predecessors in 1830, and we do not see, in this second edition, any reason for disturbing their verdict.

Commentary on the Psalms. By E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Vol. I. Part II. Translated by the Rev. P. FAIRBAIRN, Minister at Salton; and the Rev. J. THOMSON, A.M., Minister at Leith. Edinburgh: Clark. 8vo. pp. 266.

The first portion of this elaborate exposition was introduced to the attention of our readers last July. This second part comprises Psalms xviii. to xxxiv., inclusive. It constitutes the second number of the new series of the Biblical Cabinet.

The Youth's Bible Cyclopædia. Ward and Co. Square 16mo. pp. 186.

The getting up of this small volume is unexceptionable; the hundred and twenty woodcuts remarkably fine; and the information generally good, though we confess that some of the definitions have surprised us; for example this:—“Gospel, a law: it is considered as a declaration from God of the rule of conduct he expects from mortals.”

The Young Ladies' Reader: or, Extracts from Modern Authors, adapted for Educational or Family Use. With Observations on Reading Aloud, as connected with Social Improvement, and Remarks prefixed to the Divisions of the Work. By Mrs. ELLIS, Author of "The Women of England," &c. London: 12mo. pp. 341. Price 4s. 6d.

The extracts are well adapted for the purpose; and the essay on reading aloud deserves the attention of both the seniors and the juniors, in all families in which that beneficial practice is not established already.

Studies in English Poetry; with short Biographical Sketches, and Notes Explanatory and Critical. Intended as a Text Book for the Higher Classes in Schools, and as an Introduction to the Study of English Literature. By JOSEPH PAYNE. London: Relfe and Fletcher. pp. 466.

This publication is very superior to the common run of school books. The sources whence the extracts have been derived are respectable and diversified; the specimens illustrate different styles of poetry, and belong to successive ages; while due care has been taken that the moral tendency should be unexceptionable. The biographical notices, and especially the critical notes, add greatly to the instructive character of the volume.

Bible Illustrations: a Description of Manners and Customs peculiar to the East, especially Explanatory of the Holy Scriptures. By the Rev. BOURNE HALL DRAPER. Fourth Edition. Revised by JOHN KITTO, Editor of "The Pictorial Bible," &c. London: square 16mo. pp. 250. Price 4s.

An excellent book for young people, now printed and embellished in a style of great elegance.

Poetic Melodies. By Aunt Charlotte. London: pp. 68. Price 1s. cloth.

Many aunts have written pleasant and instructive verses, but Aunt Charlotte's possess more than an average degree of excellence.

The Careful Nursemaid: with Hints on the Management of Children. London: (Tract Society) 24mo. pp. 136, cloth.

Every young woman who is about to take charge of a child should study this work; and every mistress will find her account in presenting it to her nursemaid, if it be not already in her possession.

Remedies for the Wrongs of Women. Published by order of the Committee of the Associate Institution, for Improving and Enforcing the Laws for the Protection of Women. Fourth Edition. London: Hatchard and Son. 8vo. pp. 64.

The revelations in this pamphlet respecting the practices by which girls and young women are decoyed and kidnapped, both in the metropolis and in the country, are appalling. For

obvious reasons we cannot enter into details, but it is important that the heads of families, and all conservators of the public safety, should be acquainted with the facts.

The Continental Echo, and Protestant Witness. Numbers I.—III. London: Snow. 8vo. pp. 96.

This new periodical is intended to make known to British protestants the religious state of the European continent, to excite an interest in the efforts made by the enlightened natives of different countries for the diffusion of divine truth around them, and to unite together in harmonious co-operation all genuine Christians. The object is good; the first three numbers contain several interesting pieces, and if the work is well supported, we have no doubt that it will be efficient.

RECENT PUBLICATIONS

Approved.

Sabbath Evening Readings. First Series. By the Rev. DENIS KELLY, M.A., Minister of Trinity Church, St. Bride's, London, and Author of "Practical Sermons," &c., &c. Second Edition, Revised, Corrected, and Enlarged, with Index. London: Edwards and Hughes. 16mo. pp. 256.

Self-Inspection. By the Rev. DENIS KELLY, M.A., Minister of Trinity Church, St. Bride's, London, and Author of "Sabbath Evening Readings," and "Practical Sermons." London: Edwards and Hughes. 16mo. pp. 186

The Kingdom of Christ not of this World. An Introductory Discourse, delivered at the Ordination of the Rev. T. DAVIES, Maidenhead. By JOHN H. GODWIN. London: Snow. 8vo. pp. 28.

The Law of Christ for Maintaining and Extending His Church. By the Rev. DAVID YOUNG, D.D., of Perth. London: (Published for the British Anti-State-Church Association) 24mo. pp. 36. Price 3d.

War Incompatible with Christianity. With an Appendix. By GEORGE WILSON M'CREE, Minister of Religion. London: Charles Gilpin. 16mo. pp. 16.

The Latter Rain. By the Author of the "Dew of Hermon." London. February and March, each 1d.

The Domestic Bible. By the Rev. INGRAM COBBIN, M.A. Part V. London: 8vo. pp. 16. Price 3d.

The Penny Portable Commentary. Part. II. Containing the Authorized Text of the Holy Bible. With the most approved Marginal References, and a Digest of the most valuable Notes of distinguished Biblical Writers. Adapted for the Pocket. Illustrated with numerous Original Maps. By the Rev. INGRAM COBBIN, M.A. London: 18mo. pp. 64. Price 4d.

Cobbin's Child's Commentator on the Holy Scriptures. Parts V. and VI. London: square 16mo. Price 6d each.

Eclectic Review. March, 1845. London: Ward and Co.

INTELLIGENCE.

CHINA.

DEATH OF MRS. SHUCK.

We have just received from our friend Dr. Cox, a note in which he says, "With the deepest regret and sorrow I herewith communicate an account of the death of Mrs. Shuck, the beloved wife and indefatigable fellow-labourer of our valued friend Mr. Shuck, American baptist missionary in China. Her death was sudden, but her end peace. Her ardent zeal in the missionary operations at Hong Kong and elsewhere, was evinced not only in daily and hourly exertions there, but in suggestions contained in letters written from time to time to awaken in this country an interest in that land of darkness, and to promote efforts for its spiritual welfare."

At the early age of eighteen Mrs. Shuck left her parents' roof and native land, with her partner in life, to prosecute the labours of missionary life in the east. For nine years, indeed up to the day of her death, she was zealous in her endeavours to convert and instruct the heathen, having made herself well acquainted with the language of China; and her loss will be felt, not only by her own children, but also by the members of a school, which engaged a large share of her attention. On the morning of the 27th of November, at half-past one o'clock, she gave birth to a son, but at three o'clock expired, leaving her husband and five little children to mourn her loss.

AMERICA.

ANTI-SLAVERY MOVEMENT IN KENTUCKY.

From the Boston Christian Watchman we learn that a paper is about to be commenced in Kentucky devoted to the advocacy of emancipation in that state. A nephew of the honourable Henry Clay has, in a spirited address, announced the undertaking. Mr. Cassius Clay, the person referred to, is a young lawyer possessed of a handsome fortune, a fine speaker and forcible writer, who, while a student at Yale College, made a public profession of religion, and became a member of the baptist church at New Haven. It was there also that he became convinced of the unlawfulness and pernicious tendency of the slave system.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The conductors of this institution which, it will be remembered, corresponds with our
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Bible Translation Society, has twice applied to the legislature of New York for a charter of incorporation, which is important for the carrying on of its operations, and has twice been refused, in consequence of the opposition of the American Bible Society. The Baptist Advocate says, "When the American Bible Society applied for an act of incorporation, it was most strenuously and successfully aided in obtaining the privilege by a baptist, the chairman of the legislative committee; but when the American and Foreign Bible Society applies for the same privilege, it is opposed, traduced, and vilified by all whom certain officers of the former institution can employ in so unworthy a contest."

EUROPE.

TRACT DISTRIBUTION IN FRANCE.

In a letter to our friend Mr. Peggs of Ilkeston, the Rev. W. Toase of Paris writes thus:—

"I have published a good deal during the last ten years, chiefly for the French people in France and in Hayti; and nothing but want of funds prevents me from going forward. Nearly thirty years' experience, in this country, has convinced me, that a large amount of good may be done in France by the press. The French are a reading people—much more so than the English. The French will read something; if they have not good books they will read bad ones. One of the greatest charities for France, would be the judicious distribution of good books for the people. On this subject I can speak with confidence, for I speak from experience.

"I have an excellent translation of 'The Great Error Detected,'—it will be in the press to-day. The number of the edition will depend upon the help you can afford me. The estimate I gave you was the probable amount; it may be something less. The postage of 600 copies to pastors and others, although but about a sous each, will amount to something. I will have it done neatly, at least the first edition. When you have been able to place a few pounds in my friend Mr. Hoole's hands, I will thank you for a line. The 'Directions for the Recovery of the Drowned,' shall be put in hand to-day. If you should visit Paris, I shall be most happy to see you. I am just returned from a missionary tour of 1500 miles."

Mr. Peggs adds, "It is intended to remit

the money to Paris through the Rev E. Hoole, one of the secretaries of the Wesleyan Missionary Society, Bishopsgate Street, London. Any subscriptions for this object sent to him, or the writer, will be thankfully received and faithfully appropriated. The Lord give this 'Voice to Christendom' to be heard and felt through every part of it."

NEW CHAPEL.

PRESTEIGN.

This chapel, which is invested in trust for the baptist denomination, was opened for divine worship on Tuesday the 18th of March, 1845. Prayers were offered on the occasion by the Rev. Messrs. Ingham, Evans, Middleton, and James Jones; and sermons were preached by the Rev. Messrs. Maurice Jones, Samuel Blackmore, and Jenkin Thomas. The collections at the close of the services amounted to £22 6s. 6d., making, with £233 subscriptions, &c., previously received, £255 6s. 6d. The entire cost of this place of worship, which is an exceedingly neat one, is about £430. It is thirty-six feet nine inches long, by twenty-five feet three inches wide inside, with galleries, and will seat upwards of three hundred persons. There are one hundred and fifty free sittings, a vestry is attached, and a small cemetery.

ORDINATIONS.

CHELSEA.

Mr. J. E. Archer, formerly of Horton College, Bradford, was ordained to the pastorate of the church assembling in Paradise Chapel, Chelsea, on the 13th of March. Mr. Acworth of Bradford addressed the minister, and Mr. Bowes of Blandford Street the people. Other principal parts of the services were taken by Messrs. Wills, Aldis, Soule, and Francies. Many other ministers were present on the occasion.

BUDLEIGH SALTERTON, DEVON.

In the new chapel opened in this interesting watering-place on the 5th of December, 1844, a baptist church was formed on the 21st of March, and at the same time brother Thomas Collings was set apart as its pastor. The charge to the pastor was given by brother Welch of Exeter, and brother Pyne of Kenton addressed the church.

NEWCASTLE-ON-TYNE.

The Rev. G. Sample, senior pastor of the church at Newcourt, has accepted a unanimous invitation from the church at Tuthill Stairs, to succeed Mr. Pengilly, who has

laboured there with great usefulness for a period of thirty-eight years, but who retires from his pastoral labours in May next.

GRAVESEND.

The Rev. Edward Smith Pryce, A.B., late of Abingdon, entered upon his ministerial work at the new baptist chapel, Windmill Street, Gravesend, on the 9th of March, under very encouraging prospects.

STOCKPORT.

The Rev. John Russell of Staley-Bridge has received a unanimous call to the pastorate of the baptist church assembling for divine worship in Zion Chapel, Greek Street, Stockport, and entered upon his ministerial duties.

RECENT DEATH.

REV. JAMES GATES.

Mr. Gates, who was thirty-three years pastor of the baptist church at Sandhurst, in Kent, was born at Bristol in 1775. His father laboured as an itinerant in Mr. Whitefield's connexion; but he, in early life, was irreligious and unsteady. By the grace of God, his character was changed when he was about twenty-six years of age, and, after attending the ministry of different preachers in the metropolis, he became a member of the church in Little Alie Street, then under the pastoral care of Mr. Shenston. Having been recommended to engage in ministerial work by that church, he accepted an invitation to Sandhurst, and was ordained to the pastoral office there in 1811. After a few days illness, during which he enjoyed settled tranquillity, and expressed his confidence that the truth he had been accustomed to preach would support him in death, as in life, he departed on the 29th of January, 1845, falling asleep without a struggle or a groan.

MISCELLANEA.

THE CHRISTIAN WITNESS *versus* THE BAPTIST MAGAZINE.

Our number for February contained a letter in which the writer directed attention to an important general principle, and illustrated it by reference to two distinct cases. The principle was, that it was not an honest thing, though it might have been done without due consideration by honest men, to issue publications with a profession that the profits should be devoted to the relief of the necessitous, if the circumstances were such as to render it improbable that when all expenses were paid, any profits would remain. One of the cases pointed out was that of the

Christian Witness, whose wrapper had announced, every month, that the profits would be devoted to the benefit of aged ministers, but whose editor had used language on the subject, in a recent number, which appeared to indicate that disappointment would be felt by some who had expected aid from this source, as the extreme cheapness of the publication was such that if any profit were realized it must be very small. Language of the editor to this effect, apparently, was quoted; it was asked whether, if the case were so, it was honest to continue on the wrapper the words, "Profits to be devoted to the benefit of aged ministers;" but, as a mistake was possible, a request was added by the writer, that if, in either of the cases which he had specified, information should be received showing that his supposition was erroneous, it might be published in our pages to correct the misapprehension.

We saw no reason why the insertion of this letter should make the editor of the Christian Witness angry. That there was in it enough to irritate a person who wished to practise deception on the public we could not doubt; but we did not suspect our friend's integrity of purpose. A man whose words have been misunderstood is generally anxious to offer explanation. A single sentence would, in this case, have sufficed; and our insertion of that sentence was virtually pledged. Had the editor of the Christian Witness only said, Your correspondent's principle is just, but it is not applicable to the case of the Christian Witness, because there are *bona fide* profits, which will be distributed before long,—we should have announced the fact most readily, and the answer would have been at once put into the hands of all who had seen the erroneous statement. Or, had he preferred to give in his own pages an explanation of the passage in his November number which had occasioned the misunderstanding, and announced in clear and temperate language that the public would soon see that there were profits for distribution, it would have been perfectly right, and we should have deemed ourselves bound in honour to apprise our readers that such a statement had been made. But, instead of pursuing either of these easy and unobjectionable courses, we regret to say that the editor of the Christian Witness has written and published several pages of invective directed against the editor of this work personally. He says, "Our concern is wholly with, our complaint is solely against, the editor of the Baptist Magazine, for whom we always cherished a very high regard, and were accustomed to believe that regard to be reciprocated, till the last day of January, when the article in question opened to our view." What there was in that article to cause so much excitement in the breast of one who

was conscious that his case was good and transparent, and so sudden and complete a revulsion of feeling in respect to a fellow-labourer for whom a high regard had always been cherished, we confess that we cannot even now perceive; but we beg to inform our brother editor, before we proceed further, that we intend still to cherish a high regard for him. He does seem, however, rather difficult to please. If we casually step across his path he is indignant; and if we are careful, he complains to the public of our carefulness. When, eighteen months ago, as a preparative for his new undertaking, he published a spontaneous and pretty free critique on the existing dissenting periodicals, the chief thing for which he blamed us was excess of caution. "Every part of every number," said he, "is marked by singular discretion, but the general effect of so much caution is a chilling coldness." We then took the liberty to say, that should he ever be tried before an impartial tribunal on the charge of an excess of caution, he would most probably be acquitted; and we feel confident that whatever his friends may think of the article he has just put forth against us, none of them will say that it is chargeable with either excess of caution, or "a chilling coldness."

We deeply regret, that in giving his readers an account of the article on which he adverts, he has omitted all reference to the form in which it appeared. No one would suppose, from the perusal of his pages, that it was not a simple and direct attack on the Christian Witness, but that the case of the Christian Witness was one of two adduced to illustrate a principle alleged to be applicable also to others. Still more do we regret, that in giving professedly an extract from our pages, he should have omitted sentences, and parts of sentences, without giving his reader the slightest notice of the fact. He says, "The chief points of the indictment are contained in the following passage,"—not passages, but "passage;" yet, in seven different parts of the quotation there are omissions, of which the reader is not in any way made aware. When, having observed one or two of these, we caused the whole to be read over while we looked at his extract, we were greatly surprised at the number and extent of the variations. He doubtless thought the clauses he expunged from some sentences, and the sentences he expunged from some paragraphs, immaterial; but to us it appears far otherwise. We are sorry for the omission of this sentence:—"It is quite possible that a man may proceed in this course, flattering himself that all will come right, and that he shall stand before the world approved as a successful man." We are sorry for the exclusion from several sentences of clauses referring to his own words, which were in the nature of proof. All this we deem im-

cautious; but if he should persevere in this style of quotation in controversy, some day or other he will meet with an opponent who will take a harsher view of the case, and express it in other terms. It is remarkable, too, that in animadverting on this very passage, he charges on the writer "disjointed quotations!"—"Odious analogy," he says, "disingenuous paraphrase, disjointed quotations, guileful simile, and downright misrepresentation, these are the means; all these are contained in the foregoing extract." We will not use such language respecting him; but we could wish that the thousands who see the Christian Witness but not the Baptist Magazine, were apprized of the fact, that they ought not to judge of our conduct towards him by the abridgement of the paragraphs taken from our pages which he has submitted to their perusal.

To show that the inference drawn from his words in his November number was unwarranted, he appeals to a draft of the plan for distribution of profits in the same number, and to an announcement of the day of distribution in the number for February. Respecting the latter, whether pertinent or not in other respects, it is enough to say that it was impossible that what he read in our pages on the last of January should have been modified by what appeared on the cover of his number for February. As to the draft of the plan for such distribution set forth in November, pages 522, 523, to which he refers us, we can really find in it nothing to the point. There are the "Regulations of the Fund in aid of Aged Ministers, in Connexion with the Congregational Union of England and Wales;" but that fund is to accrue from several sources, of which the profits of the Christian Witness are but one. There will doubtless be a fund for distribution; but that does not of itself prove that part of it will be derived from the Christian Witness. Where there are many tributary streams there may be a large river, though one or two of the channels should happen to prove dry. The language is, "This fund shall consist of all clear profits of the Christian Witness and Church Member's Magazine, without any deduction for any other object whatever—of the profits of all other publications of the Union, as soon and as far as voluntary contributions can be obtained to meet its current charges—of any donations, subscriptions, or bequests, that may be contributed to increase the Fund." The profits of the Congregational Hymn Book, and of the Congregational Lectures, and the subscriptions, donations, and bequests, may make the fund rich, and the exhibition large, even though the Christian Witness should be a positive loss and burden. We are not saying that it will be so; but we appeal to all the world whether there is any-

thing in this announcement that renders it unjust subsequently to express a doubt whether the Christian Witness is a *bona fide* source of revenue to the fund or its recipients.

We now come to a paragraph which renders it necessary that we should notice what otherwise we could willingly have passed over. After having written four pages, of which we shall only say that they will certainly afford more gratification to his enemies and ours than to the friends of either, he concludes by calling upon us to reprint them. He says, "In one way alone can justice be done to us, viz., by the republication of this our reply in the April number of the Baptist Magazine. To this we are fully entitled. Nor is this all: the writer in the Baptist Magazine, addressing the editor, in conclusion, says, 'I have to make one request—that if, in consequence of what I have written, anything should be forwarded to you, showing that these projected helps to the objects of our solicitude are likely to prove more effective than the previously existing funds with which they are competing, you will expose my misapprehension by publishing to the world the evidence.' To this request," he continues, "we subjoin our solemn demand! In the name of justice, we call for the publication of this our defence in the same organ through which our honour has been assailed!"

With this demand we deliberately refuse to comply. Many reasons justifying the refusal might be mentioned, but three may suffice.

1. It cannot be done consistently with what is due to ourselves and our readers. None are more ready than we are to give fair play to an opponent by allowing him to state his views in his own words; but the editor of the Christian Witness has hastily made a personal attack, which at no very distant day, in a more generous state of mind, we are persuaded he will wish that he could erase from his own pages. There are passages in it which, instead of reprinting, it will be our aim to forget; but to transfer them to our own work would be to perpetrate an act of singular folly, the effects of which would not be obliterated even by seven more years of "singular discretion."

2. Justice to others forbids compliance with the demand. The editor of the Christian Witness has taken occasion, in this article, to compare his conduct for nearly seventeen years with that of other respected ministers, and to descant on the services he has rendered to religious literature, naming several periodicals of our own and other denominations which he believes he has either called into existence or improved. Were we to give additional circulation to some of his remarks, others, not implicated in the business, would have a right to complain.

3. The necessity for commenting on some

passages in his article were we to reprint it, restrains us. A more inviting opportunity for successful rejoinder we never saw; but if we were to make it, we should perpetuate excited feelings, and perhaps turn a temporary collision into a permanent quarrel. Neither of us shall gain anything by personal conflict. We are both servants of the same Master. We are both sincerely endeavouring to promote his interests. By recriminations and strifes we may weaken each other's hands, but cannot strengthen them. Consideration is due, also, to the important position which, as our friend declares, he occupies:—"Called," he says, "to preside over one of the largest religious communities in Europe—involving in one unbroken labyrinth of official duty, care, and toil—bearing our full share, and often a little more, of the multifarious labour which stands related both to the local and general, the metropolitan and the provincial interests of the kingdom of Christ—and incessantly teased and worried by business of all sorts, by all classes, we are often at our wits' end." Nothing that he has written shall induce us to put on paper one sentence that shall disable him for the fulfilment of the duties to which his pastoral office calls him; not one sentence that shall haunt his mind while ascending the pulpit stairs, or be quoted against him by some refractory member, or tend to harden the conscience of a hearer against his appeals. No! let it go; and if our friends who have read his words do not perceive without assistance the baselessness of some things that bear hard upon us, we will endure the consequences rather than interfere with his ministerial usefulness, in a position to which true friendship would lead us to wish that he would devote his undivided energies, and in which we desire for him the utmost imaginable success.

But while we refuse what he demands as "reparation," he shall have justice,—justice to the full, and perhaps something more. As he thinks himself aggrieved, we readily yield the following proofs of equity and good-will.

1. As soon as any profits from the Christian Witness are actually distributed, if he will apprise us of the fact, we will report it to our readers. Be it understood, however, we do not mean the expectations of a sanguine mind respecting what shall be, but an actual distribution; and not a distribution from a fund supplied from other sources, but a distribution of the profits from the Christian Witness itself, after all expenses are paid. Nothing will justify him so completely, and show so satisfactorily that the suspicions which have been expressed are unfounded, as such an exhibition of profits as may permanently counterbalance the losses sustained by aged ministers and widows in consequence of the course he has pursued.

2. That he may not suffer injustice in the

interim, we will give now his own estimate, as expressed in the most clear and direct statement that we can find in his present paper. It is this:—"We beg to inform the editor of the Baptist Magazine, that, before [his profits equal ours, even after all our *extra* expenses, which will not occur again, are paid, they must be augmented threefold!"]"

3. We will lay before our readers that part of his statement in November that refers to this subject; from which the writer of the letter inferred that the Christian Witness would disappoint the expectations of those who had laid stress upon the announcement respecting profits which had appeared on the wrapper, but which, in the apprehension of the editor of that work, has been used disingenuously. It is as follows; there being, however, some additional paragraphs respecting the refusal of certain classes of advertisements, which we do not give, because they do not materially affect the argument, but would add inconveniently to the length of the extract. We beg the reader to peruse it:—

"The session of Thursday began with the consideration of resolutions relative to the various means of supporting British missions, which called forth a large amount of very lively and interesting discussion, and a display of much Christian spirit and brotherly feeling. To this succeeded the discussion of a plan for the distribution of the fund in aid of aged ministers to be derived from the profits of the Christian Witness, and other publications of the society. The plan, which was considered excellent, and deemed worthy of the sagacity of Mr. Secretary Wells, was cordially approved, and the resolutions founded upon it carried with unanimity. So far so good. In this matter we, of course, feel most deeply interested. If, in addition to the direct influence of the Christian Witness, it should also indirectly contribute to soothe the spirit of the worn-out and impoverished servants of the Most High on their descent to the grave, it would be doubtless a gratifying consideration. But we will not so far degrade either these our venerated fathers and brethren, or ourselves, as to constitute this a plea for urging the circulation of the Christian Witness. No! As we said in the postscript to the fourth edition of our first number, so say we again:—"Read the Christian Witness! Read, not for our sakes, but for your own! Read, not for the sake of humanity, but of religion! When it goes well with our churches, will the wants of their aged pastors be forgotten?" This is the language we still hold. One thing, however, troubles us. We are much concerned lest expectations should be excited only to be disappointed. It will be to the distributors most painful should they receive ten applications for one that they can meet. Notwithstanding the unprecedented sale of the Christian Witness, the profits on a copy are a mere trifle, only a fraction of a small coin. How can it be otherwise? A sheet of it is sold fifty per cent. cheaper than "Chambers' Journal," which

is generally and justly supposed to be the cheapest of all cheap good things. For three sheets only three pence are charged, and that sum is diminished by the allowance to the trade, the commission to the publisher, and the expense of conducting the work. You may, then, form some idea of the probable profits.

"But you may ask, What of the advertisements? Will not they realize a very considerable sum? They would with one-third or one-half our circulation. But the magnitude of that has exceedingly affected the profit on advertisements. Our active and clever publisher has conducted this department with extraordinary energy and corresponding success; but miracles are beyond his power. For example, he charges the same for a page of advertisement as the Evangelical Magazine charges,—and he cannot charge more, for the public will not pay it,—and for the same charge he gives just double the number of pages, so that he has just half the profit realized by the Evangelical! Suppose, then, the Christian Witness to double its present circulation, it would perhaps just about swallow up the entire profits on advertisements; that is, all that is received from advertisers would only, or would not even, pay the expense of the amount of paper and print given in the shape of advertisements. Our main hope, then, for the aged pastors is in the increase of our sale. Let that be raised to sixty or a hundred thousand, and then the accumulation of such a mass of small profits will amount to a considerable sum. Nor is this all. Each impression may then be divided, like the Penny Magazine, into two or into three portions of 30,000, and the present charge made for insertion in each portion, while those who may wish an advertisement to go through the entire impression will be required to pay double or treble, as the case may be. Here lies our hope. Give us this, and we shall be so far satisfied. We shall then augur something good and something great for the interests both of religion and of humanity."—Pp. 514, 515.

Now after the perusal of this language taken from his November number, let any unprejudiced reader judge whether the editor of the Christian Witness ought to have resented so deeply the inquiry that was admitted into our Number for February? If it be so dire an offence to question the propriety of a course adopted by this energetic and enterprising man, as to induce him to write as he has written respecting one for whom, till then, he had "always cherished a very high regard," and of whom he had been "accustomed to believe that regard to be reciprocated," has not each of his friends reason to dread the day for the appearance of each successive number of the Christian Witness, lest he also should find that he has committed some misdemeanor and drawn down upon himself similar denunciations? Did the paper we admitted charge him with intentional deception? By no means. A paper that had done anything of this kind would have been at once indignantly rejected. But

it referred to facts to which we did think that the interests of the public demanded that attention should be called. We did think that in his zeal for cheap literature, and ardent desire to get an extensive circulation for a work which he believed would be of pre-eminent utility, he overlooked the impropriety of the course he was pursuing, in its bearing upon other periodicals, belonging both to his own and to other denominations, and to the partakers of their profits. We did think that his example had already done some mischief, and that, if unnoticed, it would be imitated yet more injuriously by inferior men. We did not believe that he intended to raise expectations which he knew he must disappoint, but that his habit of expressing himself strongly, and his hope of magnificent results, had led him to raise expectations which a more sober estimate of probabilities would have forbidden him to excite.

It is with extreme reluctance that we have allowed so much space to this discussion. Respected correspondents have, at different times, pointed out to us passages in the Christian Witness, written by the editor, which they thought called for chastisement; but we have refrained. We have been withheld, partly by personal esteem for the man, and partly by considerations of a more general nature. It is not good either for themselves or for the public that brother editors should be at war. Besides, though we do not pretend to any supernatural insight into futurity, and though we know that human penetration is in such matters often at fault, we have had for some time a settled conviction, which we hope it will not be deemed offensive to express, that it is not the destiny of the editor of the Christian Witness to be written down by any other pen than his own.

NEW ASYLUM FOR INFANT ORPHANS.

A respectable and crowded meeting assembled on behalf of this charity, on the 25th of February, at the Queen's Concert-room, Hanover Square. In the absence of the president, Joseph Tritton, Esq., the treasurer of the institution, was called to preside. The object of the meeting was to raise funds on behalf of the noble and philanthropic object of providing an asylum for the helpless orphan, based on liberal principles, unfettered by the trammels of sect or party. After the opening remarks of the chairman, the Rev. Dr. Reed laid before the meeting a brief statement of the plan and operations of the institution, from which it appeared, that in the short space of nine months, eight hundred subscribers had enrolled themselves; sixteen orphans had been admitted, and their receipts amounted to nearly £1660. Several resolu-

tions were then passed, after addresses from Messrs. Soule, Clayton, Cumming, Hamilton, Sherman, Wire, and Drs. Leifchild and Jenkyn.

RESIGNATIONS.

The Rev. S. Cousins, who has sustained the pastorate at King's Stanley twenty-five years, having resigned his office, requests that in future communications relating to the baptist church there should be addressed to Mr. Peter King, Dudbridge, near Stroudwater, Gloucestershire.

The health of the Rev. J. Ford having been seriously affected by an accident which he experienced in the pulpit, some months ago, he has resigned the charge of the baptist church meeting in Portland Chapel, Southampton.

MARRIAGES.

On the 1st of January, 1845, at the Circular Road Chapel, Calcutta, by the Rev. W. W. Evans, the Rev. JOHN PARSONS of Moughyr, to Miss ANELTA BAYNES, sister of the Rev. J. Baynes of Wellington.

At the baptist chapel, Kidderminster, March the 2nd, by the Rev. J. Mills, Mr. GEORGE ASKIN to Miss ANN CHUROHET.

At the baptist chapel, Kington, by the Rev. Samuel Blackmore, March the 11th, the Rev. DAVID EVANS, baptist minister of Presteign, to Miss ELIZABETH POWELL of that town.

At the baptist chapel, Blandford Street, by the Rev. W. B. Bowes, March the 17th, Mr. WILLIAM KITCHEN of Blandford Street, to MARY, eldest daughter of George KEYS, Esq., of Gray Street.

At the baptist chapel, St. Ives, Hants, by the Rev. E. Davis, March 21st, Mr. RICHARD LANCE, to Miss EMMA STOKES, both of St. Ives.

CORRESPONDENCE.

THE HANSERD KNOLLYS SOCIETY.

To the Editor of the Baptist Magazine.

MR. EDITOR,—Perhaps you will allow me, through your pages, to reply to several inquiries which have been addressed to the secretaries of the "Hanserd Knollys Society," for information of the proceedings and intentions of the council.

Considerable progress has been made in collecting materials for an early publication. Reports on the works of John Smyth, Knollys, Collins, and some others, either have been, or will be very shortly, laid before the council. Rules for the guidance of editors are also prepared. It has been already decided, that the first volume of the society's reprints shall consist of several treatises on the important subject of Liberty of Conscience, and they are now preparing for the press; so that it is hoped the volume may be ready for delivery by the autumn of the present year. I would just add, that the first three treatises are the earliest extant writings in the English language, vindicating for all men, irrespective of character or creed, the liberty of worshipping God as conscience dictates. In addition to the biographical and illustrative matter to be introduced into the volume, it is proposed to preface it with an introductory sketch of the rise of the opinion in this country, and to establish the claim of the baptists to the honour of being its first assertors.

The progress of the council will, however, be much impeded by any delay in forwarding the names of subscribers. The earlier our brethren send us those already collected the better. At present we are not able to say

how far the object of the society has met the wishes of our brethren, nor the extent to which their support may be depended upon, as but few, comparatively to the number of subscribers hoped for, have responded to the prospectus.

It does not appear to be quite understood, that all subscriptions are payable in advance. Many names have been forwarded without this very necessary appendage.

As to the general appearance of the volumes, it is the full purpose of the council, that in beauty of typography and excellence of binding, they shall be equal to those of any similar society.

Any one possessing rare manuscripts, or books relating to the authors whom we propose to reprint, will very much oblige by communicating to us information regarding them. Old church records will be peculiarly valuable, however fragmentary they may be; as also copies of letters which have passed between the churches on various matters of discipline or fraternal interest.

In conclusion, allow me to press on our ministers and churches the importance and value of the proposed reprints. Present ecclesiastical affairs are in a perplexed condition, and are not to be thoroughly understood without a reference to the past, out of which they have arisen. Nor shall we be able, with safety, to take a step forwards without a thorough exploration of the causes that have led to our present position. The baptists of the seventeenth century were in advance of their times; we have not, as yet, gone far, if at all beyond them. Thomas Collier, in 1650, was one of the earliest to ask

for the Jews the liberty which the legislature is just bestowing upon them. Similar questions to those which occupied their lives and pens will be again agitated. It will be well to have their experience to guide us in the coming storm.

I am,

Yours most truly,
EDWARD B. UNDERHILL.

EDITORIAL POSTSCRIPT.

At the approaching annual meetings in the metropolis, there will not be, as usual, a session of the Baptist Union. It was determined last year that measures should be taken for the holding of the meeting this year at some place in the country; and, in consequence, arrangements have been made for the assembling of that body at Leeds, in the last week in May. On Tuesday evening, May 27th, a meeting for public worship is to be held, at which a sermon will be preached, and the deliberations of the ministers and representatives are to commence on the following morning.

It will be seen from the official publications of the Baptist Irish Society and the Baptist Home Missionary Society, that their respective committees have determined to avail themselves of the opportunity afforded by the omission of Baptist Union meetings, to invite special meetings this year of their constituents. Those of the Home Society are requested to meet on Friday morning, April 25th, and those of the Irish Society on Monday the 27th, the object being a free conference on any measures which it may be thought would render either of those valuable institutions more effective.

We are requested to say, that ministers who have studied at Stepney College, and who may be in town at our approaching anniversaries, will breakfast together at the Guildhall Coffee House, on Wednesday, April 30th, at half-past eight, and that the tutors of the college will be present.

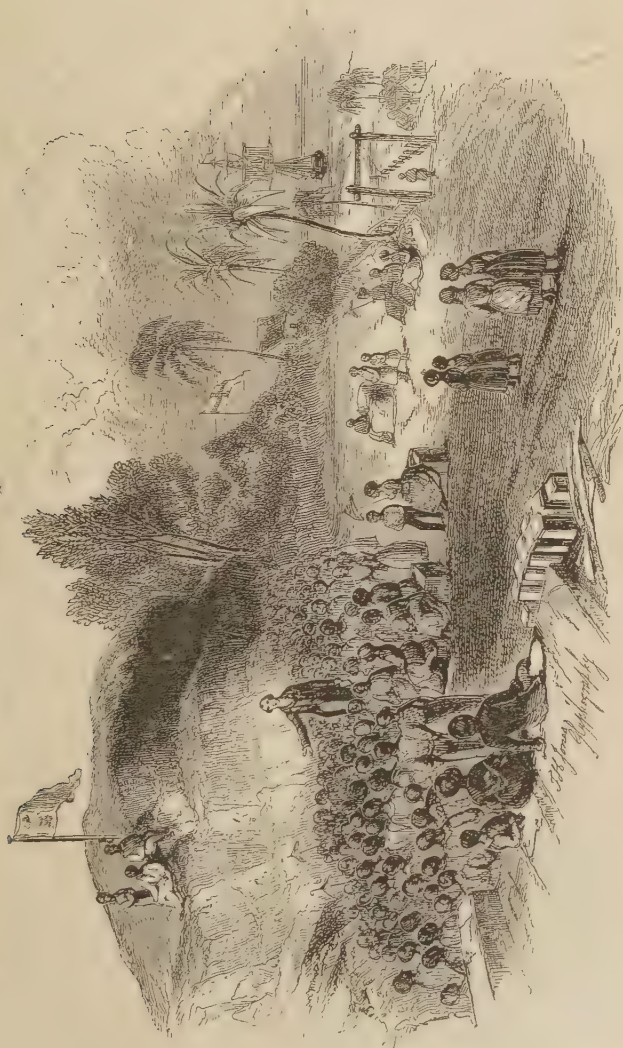
In compliance with an application from our brother Mr. Stovel to the committee of the Baptist Missionary Society, the use of the Library in Moorgate Street has been granted to him for a series of lectures, which he proposes to deliver next October. When his plan is fully matured, we expect the pleasure of laying its details before our readers.

We have seen a letter from Mr. Tauchnitz, the celebrated publisher at Leipzig, who has been accustomed to take a lively interest in our missions, acknowledging the receipt of a number of New Testaments and detached portions of Scripture, in various oriental languages, edited by our missionaries in the

east, in which he says, "I can myself only admire the typographical execution of these books, and several of my friends have done the same; but I hope that a part of these books, at least those in the Sanscrit language, will also become of use to some of the members of our university, who devote themselves to these studies."

It grieves us exceedingly to find that we cannot refrain, without an evident omission of duty, from calling the attention of our friends to a measure which the government is about to adopt. So powerful is our conviction of the evils resulting from every thing that abstracts the attention of our churches and ministers from their proper work in winning souls, and of the costliness in money, time, and labour of all efforts to act upon the legislature, that it is only in a very plain and urgent case that we could bring ourselves to recommend such interference. It is known that for some time it has been a favourite project with statesmen of different political parties, to propitiate Irish Romanists and neutralize their hostility to the state church by subsidizing their priests out of the taxes paid by the community; and it seems that an introductory step to this unjust and oppressive procedure is to be taken immediately. Sir Robert Peel is about to introduce into the House of Commons a bill for endowing the college at Maynooth for the education of Romish priests, and, we believe, for creating some other collegiate institutions of similar character; thus compelling the people of Great Britain to pay for the training of a class of men, whose business it will be, when trained, to repress religious truth and freedom! It is not an annual grant that he contemplates, but a permanent provision,—a provision equally objectionable in its origin, its principle, and its tendencies. Instead of throwing open Trinity College at Dublin to all, its exclusiveness is to be maintained, and Romish institutions at the same time patronized. Instead of removing the burdensome Protestant establishment which already exists, a second establishment is to be created as a counterpoise. Thus it is hoped to detach the professors of Romanism from voluntaryism, and to leave it to protestant dissenters to struggle alone against the combined efforts of the two state churches. Objectionable as the plan is, however, it is certain that it will be welcomed and sustained in the House of Commons; but we trust that throughout the country our friends will co-operate with Christians of other denominations in giving it their most strenuous opposition; using all the influence they can command upon our legislators, both collectively and individually, and especially having recourse to that "effectual fervent prayer," which it has often been found when imminent danger has impended "availeth much."

THE MISSIONARY HERALD.



CONGREGATION IN A QUARRY, ANDROS, BAHAMAS.

ASIA.

HINDOSTHAN.

A letter has been received from Mr. Small, written in a budgerow on the Ganges early in January, during his passage up the river. As is sometimes the case in communications from India designed for the Overland Mail, the paper is so thin, the ink so pale, and the writing so small, that there are parts which it is scarcely possible to decipher. If some errors should be found in the names mentioned in the following fragments, we trust that it will be excused.

We started from Calcutta finally, after being obliged to put back to get another budgerow (the crew of the first having misbehaved, and given much annoyance), on Wednesday, Nov. 20th. On the preceding Friday all the mission body (our own I mean) in Calcutta had met at brother Pearce's at ten, after which the Makepeaces and we were solemnly and affectionately commended to the keeping and blessing of God. There were ten missionaries and their wives present, with five of their young people. The Pages, and Dr. and Mrs. Yates, were alone absent; the former being at Budgebudge and the latter at the Sand-heads. We had the pleasure of seeing Dr. and Mrs. Yates again before we started, both much improved by the trip. May both be long spared: both are valuable, one way or other, to the mission. We must all feel most thankful to the hearer of prayer for again bringing back as from the gates of death his much prized and much honoured servant. The Makepeaces started about the same time with us, and we have kept company great part of the way, but I shall leave them to tell their own story, as I doubt not they will write a full account of all their proceedings. Miss Moore, who came out with them, accompanied us in our budgerow. Poor girl, it was a sad affliction to her to hear of her revered father's death just when both were in the expectation of so soon re-meeting. May the loss be sanctified to her and to all the family. She left us a little below Hageepore, to which she proceeded to take up her abode for a while with her sister, Mrs. Chardon.

At Serampore, where we staid a day, we were again commended to God at the usual weekly prayer-meeting. At Chinsurah we called on Mr. Russell (the judge of Hooghly), who was most kind to us, and especially to Miss Moore, whose late father he had held in the highest esteem.

At Cutwa we saw Mr. and Mrs. Carey—both well; but we stopped there only for a night. Mr. and Mrs. Hill, at Berhampore, and Mr. Lessel, of the London Society, were very kind, and we were much interested in visiting and hearing about the various departments of their mission labours;

from which I trust we all got hints that may be of use hereafter. Young missionaries may learn much from the example and experience of veterans. Almost every morning and evening we got ashore and walked, when we had very frequently good opportunities of distributing tracts and portions of scripture, although from the comparatively very small number of persons able to read, in any language, and occasionally the refusal of Brahmins and Mahomedans to take them, we did not give away so many as we hoped to be able. During the former part of our journey I several times enjoyed opportunities of preaching (or speaking about) the blessed gospel in Bengalee; and at our first halting place after entering the great Ganges, I made an attempt (for the first time) at preaching in Hindustanee. This, or Hindee, is now the prevailing language of the country around us, though still we occasionally meet with a few Bengalees. They are generally merchants, and more intelligent (though not more hopeful as regards conversion) than their up-country neighbours. On one occasion a very respectable looking old man, a Brahmin, came up to me in a village, accompanied by several of his friends and neighbours, soliciting medical aid or advice. He had been long distressed with some internal disorder, of an uncommon description, for which, after hearing their story, I had to tell them I could not prescribe, but added, that as from his age as well as infirmities, he could not expect to be long in the body, it was high time for him, as for his friends too, to secure, if possible, happiness in the life to come. I went on to speak of the disease of the soul, and the scripture remedy, &c., and distributed a good number of tracts, having to go to my budgerow for a fresh supply. On another occasion, after holding forth the word of life till after the shades of evening had set in, three or four young men accompanied me a considerable distance in the dark, and crossed the river in a little boat (the budgerow having gone to the other side), in order to get a supply of tracts and scripture, not only for themselves, but also for their friends and neighbours, to whom they promised to give or read them. These are

just samples of my opportunities by the way. I need not add more. May God grant that his own truth, whether made known with the living voice or by means of printing, on all these occasions, may be blessed to the saving of souls to his glory!

Having reached Benares, he writes on the 20th of January as follows :—

We reached this safely on Sabbath morning, the 12th inst., and were kindly welcomed by Mr. Smith and his family. I preached to their little congregation (about twenty at most, old and young) that forenoon and yesterday, and on Wednesday we removed into this bungalow at Secrote, about three miles from Mr. Smith's, the nearest we can get. I found a letter awaiting me from Mr. Williams, of Agra, urging the desirableness of our going on thither. Mr. Beddy wished we could have staid at his station, and each has many claims and arguments to urge. But so has brother Smith, and the London Society's missionaries here, who have been very kind. I have written to Calcutta for advice, but have no doubt that they will be of the same opinion as we, namely, that we should stay where we are for the present.

At Bhagulpore we saw Dr. Licke, whose

kind attention to the late Mr. G. Parsons and other of our missionaries, you must have heard of. Mr. John Parsons we met on the river before reaching Monghir, on his way down to Calcutta to meet and escort his intended bride. The Lawrences we found pretty well, though Mr. Lawrence was complaining of a cold which had been troubling him for a good while. At Patna we saw Mr. Beddy and family. He was much better, though still hesitating as to being able to continue long at Patna. We were much pleased with the Orphan Refuge. We spent a Sabbath at Digah with the Brices, and I preached twice in English. There we met Nainsuk, who started with us for Benares, whither he is going for a trip in search of health.

We like what we have seen of this station much, and must now stay over the hot months at any rate.

AFRICA.

FERNANDO PO.

Mr. Clarke having lately made a pedestrian tour over a large portion of this island, has recorded his proceedings in a journal, a specimen of which we are persuaded our readers will be gratified to see :—

Nov. 15th, Friday. Left Clarence at eight o'clock, A.M., in a small canoe, accompanied by my interpreter and Leendert Byl, and followed by brethren Philips, Nicolls, and a Kongo named George in another canoe. I noted down the fish towns and landings as we passed in order to construct, at a future day, p.v., something like a view of the parts where inhabitants are to be found. They are as follows : 1. Gooderich Bay. 2. Dinsu. 3. Buriawatta. 4. Obwalapwa. 5. Elehah. 6. Scott's Farm. 7. Mrs. Johnson's Farm. 8. Lynslager's Farm. 9. Dikarikaku. 10. Horatia Island, or Etula. 11. Wilson's Farm. 12. Bunelia. 13. Ulokoripwa. 14. Etope. 15. Boriewata. 16. Otwakapotti. 17. Ekopapwa. 18. Koraisosu. 19. Obokokibwilla, usually called Bassualla, being the chief landing for this district. Went twice on shore for water, and once at Etula. On this little island I made known the gospel of Christ to a few people. A little girl came to me in a state of nudity begging clothes, and most of the people got rid of their fear of us long before we left

them. At Boriewatta I went into a Mohole which opens to the sea. It runs about 100 yards into the land, above which, near to its termination, the Mohut stands. I got into the hole with difficulty, the entrance being very small; but had no light to explore its recesses. The hut was a mere shed, with a few foolish charms around it. The hole is often visited by the poor superstitious Bannians, in whose district it stands. We reached Obokokibwilla about four o'clock, P.M., and found our friends Mr. and Mrs. Trusty and son well. Brother Trusty has a small house with two rooms—no chair, no table, no candlestick; still cheerful contentment is there, and I hope soon to obtain him all these necessary articles. I have but just now been able to get his floor all boarded; it was long in part open for want of boards. Brother Trusty visits three or four towns, which are all within about one hour's walk from his quiet retreat. He is upon the land purchased from the West African Company. After prayer and instruction to all who attended, I

lay down in my cot on the floor. The boards were hard, and the mosquitoes were troublesome.

Nov. 16th, Saturday. I, accompanied by all who went with me from Clarence, and joined by Mr. Samuel Cooper and brother Trusty, climbed the mountain side to the town of Oitoipoko, and passing on, we reached Otitishi in about one hour from the time of leaving Salem, Mr. Trusty's residence. This was the place where Dr. Prince and I formerly attended a war palaver. The king, or chief, then in power died last year, and his brother Buluko, has come quietly into his place. Buluko received us with a sedate and manly air, and said I had kept my promise, for I had said that in about three years they should have teachers placed among them, and I had placed one in Bassualla. Land was at my service if I would put up a house in his town; and he quickly pointed out a fine spot, open and airy, overlooking the sea at a deceptive appearance of real distance, seeming not more than one mile from it. He wished me to choose another place if this did not please me, and to fix upon the extent of land I required. I was pleased with his choice, and left him to fix the boundaries. They are as follows: *North*, by the house and land of Kautshaallo and the road to the Diossa. *East*, by the river Bowillotola. *West*, in a line from marks on a growing fence, by two tall palm-trees, to the rivulet Bosopo. *South*, towards the sea, by the Bosopo rivulet. There may be about five acres given in all. From the river Bowillotola to the marks on the fence, is 300 yards, along the main road to the Diossa, which is not a quarter of a mile distant. He also promised that his people should find the posts, and rafters, and thatch; and I, on my part, assured him that he should be no loser by his kindness towards us. He said a Bwalla was to be held on the coming day, but as we told him it was God's day, he would stop it, if he could; if not, he himself would come down to hear us. We taught the people for a long time, and then repaired to Oitoipoko, on our way back to Salem. I hung up my South American hammock in a shady place, and a few came around me to receive instruction. After a short time the clouds gathered, and we thought it best to try to get to Salem ere the rain came on. We had not proceeded far until we had a heavy rain, which wetted the grass, and made the road very slippery. We were soon as wet as possible; but reached Mr. Trusty's in safety and in peace.

Nov. 17th, Lord's-day. Very heavy rain from about eight o'clock, A.M., until three o'clock, P.M. Had worship morning and afternoon. Many of Mr. Cooper's people attended. Reading and teaching.

Nov. 18th, Monday. Took a hasty breakfast, and started early for the native town. Met the chief, Buluko, near to Salem. He went back with us, and was very kind. I marked out the boundaries of the land given, and after eating a little cold yam and eggs, we proceeded towards the Ba Sakatta district with Buluko for our guide. The last Bassualla town we left on our right; and as we drew near to the Ba Sakatta district our kind friend was afraid to go further; and giving us all needful instruction, left us to pursue our tiresome way. To describe the roads is a thing impossible; one time stepping from one sharp pointed stone to another, at another time in mud; now descending a fearful ravine, where a slip might cost you your life, next climbing, like a goat, from rock to rock, catching at the roots of trees, panting for breath, and resting to recover strength on the rocky projections. The roads too are all so zigzag, that you have ever the pain of knowing that almost every three miles of real distance is turned into four by the many turnings and windings. Most of these are to escape a stone, or a tree, or to get a moderate descent into a river course, or an ascent out of it again. Bear in mind that time is not much with the African; he will rather step, for years, forty paces extra around a thicket, or a great tree, than set to work to clear away the obstruction. Road making, except with the feet by travelling, is almost unknown. On reaching Rebola the people seemed at first afraid of us, and a company of females ran before us to hide themselves. A gun was fired near us as we reached the Diossa, and a few natives looked at us, as if very doubtful of our intentions. We soon informed them that we were friends; that we believed war was bad, and peace good, and had come to speak to them words of peace. That I had visited their town before, and wished to see again their aged chief, Bosupamoni. A lame man at once limped onward to show us the way, and took us to a good hut belonging to a son of the chief, where we were to wait until we received a message from the old man. I changed dress, and began to teach, but soon a message came from Bosupamoni that we must come to his house. In passing along I saw many women building huts, having a few men to assist and direct them. The materials were not new, but had been removed from some other site to this. A poor child appeared with a dreadful gash on its cheek from a recent cut, according to the fashion of the country. Another was just recovering from this cruel mode of native adornment. The king received us kindly, in a miserable hut, and talked much. He is old, lame, and filthy in the extreme; a perfect caricature on the name of royalty, though regarded as chief of the chiefs of this district. I begged to be allowed to get out of his smoky hut, and sat under the shade of a tree close by, teaching

this poor man and all who gathered around us. When I began to read my book he was much surprised at being addressed by me in his own tongue, and called his women from their house-building to come and hear me. I showed the scripture prints, and explained them, a small globe also, and the appearances of the different inhabitants of the earth. The compass, and the magnet, also surprised them greatly. The king hastily repeated all I read to him, and carefully counted the pictures, telling me the exact number of each. The people behaved well in time of prayer, having had it fully explained that God saw us, and heard us, and that we were going to ask him to do them good. I left rather tired, and returned to a clean swept hut at a short distance. I slung my cot across the pathway, not however so as to obstruct passers by, but to catch them as they passed, and read to them. Thus I continued at work until night drew nigh. We then spread a few palm leaves on the floor. I stretched out my cot, but the openings between each side-post, and the open doors, allowed the wind to enter abundantly. The fear of rain and snakes, as the roof was indifferent, and as the long grass was growing up to the back and ends of the hut, was not pleasant; but commending ourselves to God our rest was in safety. We all slept on the same floor, except my interpreter, who found a place with the sons of the king. It was hard and damp where I lay, so that my rest was not sweet.

Nov. 19th, Tuesday. The call for the people was made at an early hour, according to promise; but I heard another appointing a meeting on the Dios, and on going to see the king did not find him, nor any of his people, collected to hear me. I returned disappointed, and prepared to leave, but while doing so many came around, and I read and talked to them for some time. I was then told the chief had appeared, and might be seen; but as he did not send for me, and had disappointed me in not causing a meeting to be held, I thought it best to proceed on my way. We sought for a guide and a carrier, but could obtain neither, and so had to guess at the right paths as we went along. I felt much for poor George, who never complained, but whose tin box was, I feared, burdensome to one person for so long a journey. It took us about one hour and a quarter, through a rocky way, to reach the next town. It is called Bassipu, and is very large, being two towns united together, one part being called Oisoso. After resting ourselves for a few minutes we climbed the steep hill on which the house of the chief stands, and soon had around us a great number of people. I managed to get into a private corner of his hut, to change my clothes, and had all my saturated garments spread out to dry before the chief appeared. I was busily engaged in

reading aloud to the people from my little book, when a large, middle aged, blustering sort of personage appeared. His voice was soon above mine, and I thought of giving him the usual "*Zoeh*," silence, or "*Ulo pena heah*," you cease from making a noise; but I in time was told this was Doaketshi, ruler of the town. So I bore with his noise, and introduced myself to him. He not only remembered my first visit with Dr. Prince, but had seen me since my return, at Bassipu, in Bateti; and was most glad to see me in his town. He wished particularly to know if I would stop the night with him. As the air was delightful, and most of us tired, I consented cheerfully; and soon a kid of the goats, and a fine fowl, were given to me. Yams came also, of course; and land for a school was offered. We found the water was distant, and scarce, and on our first arrival thirst compelled us to taste a little *bau*, from the palm-tree; but as soon as water arrived I preferred it far before the too highly valued palm-wine. I read and conversed for a long time; and as the king gave us a man to assist in dressing our kid, custom required that we should return the one half for him and for his gentlemen to enjoy a feast. When we engaged in prayer, or at our more private worship, all were quiet. I used the Lord's prayer in Fernandian, and then prayed for them with deep feeling and with much liberty, in English. The sight of God's book (the volume dear Mr. Smith gave me on my birthday) excited greatly their interest in my reading lessons. I turned over the leaves, and told them this was the word of Jehovah. I read the beginning of Genesis, and spoke of the creation of all things at length. I spoke of sin, and of the plan of redemption. We sang "Come let us join our cheerful songs," &c., and had on the whole a pleasant afternoon. The town of Osinuka lay up the mountain towards the west, but we were too tired to give it a visit at this time. Dr. Prince and I visited it in 1841.

A very old woman, of small features and wrinkled skin, was passing down the hill: I was told she was the oldest woman known on the island. She was not afraid of me, nor of any thing. Death, the terror of all the natives, was what she desired, for she had lived long, and had borne eight children. All were dead; all her family had gone. She struck her naked stomach, and assured me she had eaten nothing for the day. I took her to the hut, and gave her food, and sought to teach her that she was a sinner, and needed a Saviour, but she was almost deaf, and dark, dark in her soul. She left, but soon returned, bringing a few oil-nut stones, called *Buaka*, which have a hard, oily substance (like the cocoa nut when very old). These were all she could present to the "*Boirupe*," to show the gratitude she felt in her heart. I was deeply affected, and mentally prayed

the Lord to work a miracle of mercy for the salvation of her soul. Had not I a right to do this without being liable to a charge of presumption, when these ears heard in Jamaica a woman of about 120 years confess her sins, when these eyes saw her give evidence that Jesus was her's, that the Spirit had changed her heart, and taught her to know the Lord; when these hands baptized her in the name of Jesus, gave to her the elements of a Saviour's love, and saw her walk some few years in the ways of God?

I had a softer and a dryer bed to-night, seeing that one of the fires in the middle of the house was quite out. I had the ashes levelled, and the stones widened, and spread my beautiful palm-leaves on the fireplace. My cot was then laid down, and tied simply to hold up the sides. My cloak and blanket were put into it, and I lay down, not intending to sleep until a proper hour of the night, but my bed was too soft, I soon was in a sound sleep, and awoke not until midnight. I was greatly refreshed; my leghorn hat alone suffered a little from being used as a nightcap. I now prepared for bed, but of course in my clothes, and after many delightful thoughts, forgot all things until dawn of day.

Nov. 20th, Wednesday. The king saw us very early, but said the whole town had to attend a Bwalla, and unless we waited until it was over, we could not obtain a carrier or a guide. Bwialle Maitshi (the king) did not gain on my good opinion this morning, as he shuffled about the land, and wished the teacher to erect a house by the sea-side. He at last went a short distance with us himself, to show us the way we wished to go. We left Osinuka a little to the right, and travelled nearly direct south. A man from Osinuka became our guide, and another joined him as a companion. Poor goodnatured George was again relieved, for a time, from his burden; and to him it was a great mercy, and I think most of us felt it so, for we soon came to a double streambed river. The chasm might be 200 feet. The rocky passage was steep and dangerous; a slip or a false step might have destroyed life. We all got safely down, and crossed a beautiful river with mighty overhanging rocks on the one side. We then ascended, and traversed a sort of coppice; but the stunted trees are perhaps caused by the mountain torrents so often rolling over them. We crossed what was most likely another branch of the same stream, and then had, as goats, to climb the rocks, and ascend the other side. After panting, and quivering, and resting, not a little, we overcame the difficulty, and wiped away the flowing perspiration from our faces. As we drew near the town of Reepada our guide became alarmed, and wished to return. A knife was his pay, but I added a pipe and a little tobacco, and parted

with him in good friendship. We soon met some of the people of the town, and were conducted to the residence of the chief, on the outskirts of the southern side. I did not like his look, it was too like that of a murderer. He was rather short in stature, but very strong in appearance. Nana Bopi, was my first request, and he answered by ordering a high-looking man off for water. He asked the chief, in a grumbling, ill-natured voice, who will pay me? The chief sternly said, Am not I able to pay you? He ran off, and soon we quenched our thirst. We were one hour and a quarter only in coming from Oisoso to Reepada. The badness of the road, and the certainty of water being near the town, was the reason why we brought none from the last river.

We offered to pay the man, but he told us to pay the chief, and he would receive payment from his hands. A man stood before us, near the king, without hands. When he was a youth, a Bau quarrel commenced in his family hut. One lost his life, and in revenge this man's hands were taken off, although he had no part in the drunken affray. I was informed that he could go up the palm-tree, use his knife, and make and throw his spear; and work his farm and plait a native hat as well as any of his countrymen. All my friends who knew the man and the place, declared that these things were true. I have seen a woman without hands wash, and cook, and lift a jug and a common pot from off a fire. Thus far only I can speak on the matter.

We started at six o'clock, this morning, and reached Reepada early. We taught the people, ate a little yam, paid a medal, a small looking-glass, given by my young friend at or near Camberwell, and a small bell, for our yams and the use of the palace fires; and at half-past nine o'clock, A.M., were preparing again to leave. Some of the people said we left much too soon, as the district to which we went was near. A kid appeared, but as we seemed determined to go, nothing was said, and the chief did not entreat us to remain. No guide could be obtained, and though so nigh to William's (my interpreter's) native town, he could tell us nothing of the way, the dread of enemies abroad having ever kept him near to the place of his birth, except when he went to Clarence, or to some of the landings, by water. We passed along a crooked and rocky way to the district of Barrioubi. We reached the Diosa in an hour and a half from leaving Reepada. We sat down to rest, but I was too wet with perspiration to be comfortable, and sought for an asylum in the house of the chief. He told me it was already occupied by people from Bililipa, who had come to make palaver about a woman, but palaver was set, and the woman had gone back to her town. We thought these gentlemen might more readily than ourselves find another; and begged the chief to request them

to do this. He did not dare to give offence, the people in Bililipa being a numerous people. We did the needful at night, but the old men were not well pleased. The house, however, could not hold us all; and they at length took up the burning embers, and went to another lodging.

This afternoon we were much employed in teaching the people. Old and young soon had full confidence in us. A great number met us on the Diosa, and, until it was nearly dark, my hammock was slung between two trees, and I sat in it resting my legs and teaching the people. The king, Bowetopa, was noisy, I suppose from drinking bau; but upon the whole wished to be kind. Heendert and others went to Baboula, an adjacent town, and brought many people (among whom were two very old women) to Itaritshi. Balliwata is the third town in this district, and is near to Baboula. The name of the Baboula king is Bowenete, of Balliwata, lolah. The old women were not afraid: one was an unnatural black colour, painted, I suppose, with charcoal. She said they called her Dupe's servant, and she wished to know something of him. I found she was the Mo woman, and said much to her. I lay again upon the ashes, and had a good night's rest. The hole in which the ashes lie is long and deep, for roasting yams, and is consequently soft. The only danger is from hot ashes below; of course

we make sure respecting this before we lie down to sleep.

Nov. 21st, Thursday. Arose early, worshipped our God; felt anxious to proceed, but the chief begged us to stop until ten o'clock, A.M. He was only a poor man, and could not make us such a present as the chiefs of the other towns intended to make. We tried to give him, quietly, our reasons for wishing to go to the other towns, and then before night, to reach Bakaki. Oh, Bakaki was quite near; plenty time to reach Bakaki long before night. We, however, were invited by Bowetopa to go to Baboula, to meet the other great men. We in a quarter of an hour or twenty minutes reached the Diosa, and I began to read and to instruct. About a dozen sage-looking old men sat in the Bwalla house. Numbers sat around me who had been taught also on the preceding day. The word of command was given, I think by Bowenete, and up started a great band of little boys, and ran off to knock down fowls, or to seem to do so, and come back and say they could not find any. This unjust practice of taking the fowls of any, to be a present for the great to offer, who all the time would take good care of their own, aroused me. I explained my disapproval of the practice, and left them without further delay.

THE DOVE.

Our friends will be gratified to learn that "The Dove" reached Madeira on the 17th of February, and sailed on the 18th for Fernando Po.

WEST INDIES.

BAHAMAS.

As it is desirable that persons inclined to offer themselves for missionary work should be able to form a correct idea of the nature of the service to which they may be called, we publish the following extract of a letter from Mr. Capern, dated Nassau, February 12th, giving an account of a visit recently paid to Andros.

On the 5th of December last I went on board a small vessel about eighteen feet keel. We dropped down four miles from Nassau, and as the breeze was strong, we anchored for the night under a key, intending early in the morning to weigh anchor, and seek our way across the fathomless gulph which divides the islands. When the day broke we hoisted sail, and got out into a high and rather frightful sea. But the breeze being fair, we reached the place for which we were bound the same day. This of course was Friday. The people were so scattered, and lived so far distant from the chapel, that we could get no meeting until the Sunday. There was then not good attendance, things being in a discouraging state in consequence of the serious moral and spiritual mischief done by the free use of

ardent spirits, at an election that had lately taken place on the island. Spirituous liquors are in this part of the world, as well as in others, in the church and out of it, a withering curse. I was now on Cork Sound.

On the Monday morning I obtained a boat, an open one, save that it had a fore-castle, and two kind friends to man it, to go to Red Bay, distant probably from thirty to forty miles. When we had gone about six miles, there came a heavy rain, which thoroughly drenched us. And as our clothes got wet while on us, so while on they must get dry again. The sailors, though kind, were not good pilots, so we lost our channel and got on the sand-banks. The consequence was, that we had to get out of the boat and push and pull for hours to get into the channel again. Nor was it very pleasing to be out of the boat, seeing that, shallow as the water was, there were young sharks seeking their prey.

By and bye the wind fell, and the veil of night was let down upon us; and not knowing where, we got on another sand-bank, and some time elapsed before we got off again. We were then obliged to make our way by setting the boat along with poles; the two men using the poles, while I steered. About eleven o'clock we reached Red Bay. I went into the chapel, and having no bed, was compelled to make the best of the hard benches for the night. The next morning felt rather sore, but somewhat refreshed. The people who attend the chapel here are very scattered, some of them living ten, others fifteen, twenty, or thirty miles distant. Here the people had suffered greatly, first from the drought; secondly, from the hurricane, which had brought the sea in over their plantations, and destroyed all their provisions. Their state of destitution therefore was great. Having seen as many as could be got together, and talked to them of righteousness, temperance, and a judgment to come, I left them on the Wednesday morning.

We had hoped to have been able to reach

a house, on our way back, in which to have lodged for the night; but darkness again coming upon us, we again lost our channel, and as the tide was ebbing, and the water becoming more and more shallow, we had no choice but to cast anchor and wait for the break of day. The wind was blowing from the north-north-west, and very cold. I felt it at any rate, though the thermometer might have stood at 63°. The breeze that is delightfully pleasant the first year or two after your arrival in a warm climate, becomes chilly and cold when you have been there four or five years. Being in an open boat, and the night cold, and without a blanket to cover oneself, there was but little sleep to be obtained.

The morning appearing, we set sail, but had well nigh been lost in consequence of the boat missing stays, we being at the time near a dangerous bluff. Provisions out.

On the Friday morning I again set sail in our little boat, for a small settlement named Blanket Sound. At this place I spent the Sabbath, and baptized six persons. Having appointed to return to Cork Sound on Monday, I left early on Monday morning; but being becalmed the best part of the day, we could only get a part of our way back. The next morning the wind was so high that we were obliged to put back after we had got under weigh. I then determined to make way across the land; but though the distance was great, there was no riding, I must walk it, and walking in this part of the world to a European is quite a different thing from walking in England in the Christmas season. I felt very poorly after the fatigue for three days. Such is briefly the nature of our work. Still there are numerous inconveniences which can only be known by engaging in the employ. Out-island work is emphatically missionary work, and missionary work of that kind that native agents alone will perseveringly do it. It is work for the self-denying, not for the self-indulgent.

HONDURAS

Mr. Buttfield, in a letter written January 20th, announces his arrival at the place of his destination.

After a pleasant passage of nearly seven weeks from the Downs, my dear Mrs. Buttfield, with myself, landed safely at Belize on Tuesday, December 31st, 1844. We found our accommodation on board the "Echo," good and convenient. In our captain, Mr. De Quetteville, were blended kindness, attention, intelligence, and gentlemanly manners.

We have reason for the most profound

gratitude to the almighty Controller of events, in not only permitting us in safety, and in circumstances of comparative health and comfort, to cross the wide Atlantic, which now divides us; but also for the very favourable weather we enjoyed. Surely the "hearer and answerer of prayer" was pleased to regard the united petitions of our friends here, and in England, that He would give the "winds and the waves charge concerning

us," for our little bark was permitted to glide o'er the waves without molestation from angry storms or treacherous seas. But if I stay to record all our mercies, I might continue to write until the packet leaves us, and so keep you in suspense a month longer, and then fail in my enumeration. Suffice it then to say, the good hand of our God was with us in all our journeyings, dealing with a beneficent hand his bounties. We trust we were en-

abled, both in seasons of joy and depression, to realize his presence who alone can sanctify them to our eternal good.

On arriving at Belize we were welcomed by Mr. Henderson, who came down to the landing-place to meet us. On entering the mission-house we were greeted by Mrs. Henderson and several of the natives. The next day many of the native members welcomed us in a very warm manner.

EUROPE.

BRITTANY.

Mr. Jenkins having visited Guernsey and Jersey, to collect for his intended chapel, writes from the latter island, March 3rd.

I left Morlaix on Saturday the 1st of last month, and arrived at Guernsey on the following Wednesday, where I remained until last Thursday morning, when I left for this island. I was provided with letters of introduction to influential friends there from Mr. T. G. Dobrée of Paris, and Mr. Le Fourdre, which proved to be of great service to me; and it is with pleasure I tell you that I succeeded in collecting the sum of 1229f. 5c., or £51 4s. 2½d. Guernsey currency. I met with much sympathy and kindness from Christian friends in that island. I think it my duty to mention the kind assistance afforded me by the Rev. J. S. Hine, minister of the French independent church.

It is with great satisfaction that I notice the peculiar interest taken in our labours in Brittany by our brethren of the French baptist churches in Guernsey. As you are aware, there are in the country three French baptist churches, each composed of about from thirty to forty members. The labours of Mr. Nants were blessed so, that a French baptist church was formed at St. Martin some twenty-five years ago. That church at a later period divided itself peaceably into three. They are provided with pastors, who are men devoted to the good work, and they labour hard, yet without remuneration for their trouble, and the Lord blesses the word of his grace which is preached by them. With a view of extending Christ's kingdom they have begun preaching of late at a place called La Forêt. I saw at St. Martin one of the oldest baptists in the island, Mr. De Putron, who was baptized there by the late Mr. J. Ivimey; and he is still a zealous, faithful, and consistent disciple of Christ. Sabbath day, the 16th of last month, I preached in each of the French chapels, and collections were made. In the course of the following week meetings were

held in them in the evening, to give an account of our missionary labours among the Bretons. They were well attended, and the collections were good. Every where the friends expressed the deep interest they felt in the Breton mission, and thought it their duty to do all in their power to support it. The church at the Catel resolved to set on foot penny-a-week subscriptions, with a view to support and encourage the committee in their efforts to evangelize Brittany. The public collections stand thus:—

The French Baptist Chapel, Catel.....	3	15	0
The French Baptist Chapel, St. Saviour....	2	5	1
The French Baptist Chapel, St. Martin.....	2	3	0
The English Baptist Chapel, Wesley Road	0	19	4
Rev. S. Spurgeon	0	10	0
Mr. Goodrich	0	2	6

We have to acknowledge a grant of 100 French Sunday-school hymn-books in sheets, for our use in Brittany, made by the Committee of the French Baptist Sunday Schools. My visit to this island was truly refreshing and encouraging to me, and I trust the Lord granted us his blessing, and smiled upon us.

The closing words of your kind letter affect me deeply. It is the day of small things in Brittany, and I deplore my imperfections in the holy and great work of our Lord and Saviour. However, let us not be discouraged, though the fruit of our labours does not yet appear great. Much of our work has been of a preparatory kind, and much time has been spent in removing powerful obstacles which stood in our way. Our prospect is becoming more encouraging, and it is evident our labours will soon be extensive, and well calculated to enlighten the poor Bretons in that knowledge of Christ which giveth life to the soul, and to produce much effect upon them generally.

HOME PROCEEDINGS.

ANNIVERSARY SERVICES.

A Meeting for Special Prayer will be held in the Library of the Mission House on the morning of Thursday, April 24th, at eleven o'clock.

ANNUAL SERMONS, APRIL 24th & 30th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. John Aldis, of London, and the Rev. Dr. Raffles, of Liverpool. The former will preach at Surrey Chapel on the evening of Thursday, April 24th, and the latter at the Poultry Chapel, on the morning of Wednesday, April 30th.

Service to commence in the evening at half-past six, and in the morning at eleven.

SERMONS, LORD'S DAY, APRIL 27th.

The following are the arrangements (so far as completed) for April 27th.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	... ..
Alie Street, Little	Rev. P. Dickerson...	Rev. P. Dickerson*	Rev. J. Cooper.
Artillery Street .....	... ..	... ..	... ..
Battersea	Rev. W. Jones	Rev. P. J. Saffery*	Rev. W. Upton.
Blandford Street	Rev. W. B. Bowes...	Rev. J. Bird*.....	Rev. W. Brock
Bluegate Fields .....	... ..	... ..	... ..
Bow	Rev. S. Higgs .....	... ..	Rev. S. Higgs
Brentford, New	Rev. T. Smith .....	... ..	Rev. W. B. Bowes
Brick Lane, Old Street	Rev. J. A. Jones ...	... ..	Rev. J. A. Jones
Brixton Hill (Salem Chapel) ...	... ..	... ..	Rev. W. Fraser
Brompton	Rev. John Bigwood	... ..	Rev. J. S. Bunce
Camberwell	Rev. F. Tucker, B.A.	Rev. Dr. Steane* ...	Rev. Jas. Edwards
Chelsea, Paradise Chapel	Rev. J. Pilkington...	... ..	Rev. J. Pilkington
Church Street, Blackfriars.....	Rev. G. Cole	Rev. J. Stock	Rev. C. E. Birt, M.A.
Clapham	Rev. B. Hoe .....	... ..	Rev. J. M. Daniell
Deptford, Lower Road	Rev. J. Kingsford...	... ..	Rev. J. Kingsford
Devonshire Square	Rev. C. M. Birrell	... ..	... ..
Drayton .....	... ..	... ..	Rev. E. Carey
Eagle Street	Rev. T. Winter	Rev. T. Dawson.....	Rev. Dr. Godwin

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eldon Street (Welsh).....	Rev. — Evans .....	... ..	... ..
Ditto (7th day) .....	... ..	... ..	... ..
Greenwich, London Street.....	Rev. J. Bunce .....	... ..	Rev. W. Reynolds
Greenwich, Lewisham Road ...	Dr. Hoby .....	... ..	Rev. G. Fishbourne
Hackney	Rev. C. Stovel .....	... ..	Rev. J. P. Mursell
Hammersmith	Rev. P. J. Saffery ...	... ..	Rev. J. Bird
Hampstead	Rev. J. Castleden ...	... ..	Rev. J. Castleden
Harlington	Rev. E. Carey .....	... ..	... ..
Hatcham	Rev. G. Fishbourne	... ..	Rev. J. Russell
Hendon .....	... ..	... ..	... ..
Henrietta Street	Rev. Josh. Russell...	... ..	Rev. F. Tucker, B.A.
Highgate .....	... ..	... ..	... ..
Homerton .....	... ..	... ..	... ..
Hoxton, Buttesland Street.....	Rev. J. Rothery .....	... ..	Rev. J. Rothery
Islington	Rev. T. F. Newman	... ..	Rev. J. Sprigg, M.A.
Jamaica Row, Bermondsey	[In May.]	... ..	... ..
John Street, Bedford Row.....	Rev. J. H. Evans, M.A.	Rev. J. Curwen*...	... ..
John's Row, St. Lukes .....	... ..	... ..	... ..
Jubilee Street, Mile End .....	... ..	... ..	... ..
Kennington, Charles Street ...	Rev. T. Attwood ...	... ..	Rev. T. Attwood
Kensington	Rev. F. Wills.....	... ..	Rev. J. Broad
Keppel Street	Rev. S. Davies .....	... ..	Rev. J. Stock
Lessness Heath .....	... ..	... ..	... ..
Maze Pond	Rev. J. Aldis .....	... ..	Rev. T. F. Newman
Meard's Court .....	... ..	... ..	... ..
Mill Yard, Goodman's Fields...	Rev. W. H. Black..	... ..	... ..
Mitchell Street, St. Luke's.....	... ..	... ..	... ..
New Park Street.....	Rev. J. Smith.....	Rev. W. Upton* ...	Rev. T. Winter
Paddington, Charles Street ...	Rev. W. A. Blake...	Rev. O. Clarke	Rev. J. Phillips
Peckham	Rev. B. Lewis .....	... ..	Rev. T. Powell
Poplar	Rev. H. Gamble....	... ..	Rev. H. H. Dobney
Prescot Street, Little	Rev. J. P. Mursell..	... ..	Rev. C. Stovel
Redcross Street .....	... ..	... ..	... ..
Regent Street, Lambeth.....	Rev. W. Fraser.....	... ..	Rev. W. Burchell

PLACES.	MORNING.	AFTERNOON.	EVENING.
Romney Street, Westminster...	Rev. J. M. Daniell	... ..	Rev. J. Smith
Salter's Hall	Rev. G. Dawson	Rev. W. Fraser*....	Rev. G. Dawson
Shacklewell	Rev. W. Brock .....	... ..	Rev. J. J. Brown
Shakspeare's Walk .....	... ..	... ..	... ..
Shoreditch, Providence Chapel	Rev. J. Broad.....	Rev. W. Miall*....	Rev. R. Brewer
Shoreditch, Ebenezer Chapel...	Rev. J. Massingham	... ..	Rev. J. Massingham
Shoreditch, Cumberland Street	... ..	... ..	... ..
Shouldam Street, Paddington...	... ..	... ..	... ..
Soho .....	... ..	... ..	... ..
Somers' Town .....	... ..	... ..	... ..
Stepney College Chapel	Rev. F. W. Gotch, M.A.	... ..	Rev. J. A. Baynes, B.A.
Spencer Place, Goswell Road...	[In May.]	Rev. J. Russell*....	... ..
Tottenham	Rev. Dr. Godwin...	... ..	Rev. C. M. Birrell
Trinity Chapel, Borough	Rev. T. Dawson.....	... ..	Rev. B. Lewis
Unicorn Yard, Tooley Street...	... ..	... ..	... ..
Vernon Chapel, Bagnigge } Wells Road	Rev. O. Clarke .....	... ..	Rev. Dr. Hoby
Walworth, Lion Street	Rev. W. Burchell ...	Rev. J. Angus, M.A.*	Rev. W. Jones
Walworth, Horsley Street	[In August.]	... ..	... ..
Walworth, East Street .....	... ..	... ..	... ..
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. G. Pritchard
Waterloo Road .....	... ..	... ..	... ..
Wild Street, Little .....	... ..	... ..	Rev. T. Dawson
Windmill Street	Rev. W. Jones, M.A.	Rev. W. Jones, M.A.	... ..
Woolwich, Queen Street	Rev. J. Statham.....	... ..	Rev. J. Statham
Woolwich, Enon Chapel	Rev. J. Cooper .....	... ..	Rev. C. Box

SERMON TO THE YOUNG, APRIL 28th.

A Sermon to the Young will be preached at Finsbury Chapel (Rev. A. Fletcher's), on the afternoon of Monday, April 28th, by the Rev. Richard Knill, late of St. Petersburg. Service to commence at two o'clock.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 29th.

In addition to the public meeting at Exeter Hall, a General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on

the morning of Tuesday, the 29th of April, for the election of the Committee for the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, MAY 1st.

The annual public meeting of the Society will be held in Exeter Hall, Strand, on Thursday, the 1st of May: the chair will be taken by George Foster, Esq., of Sabden, at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

An adjourned meeting will be held at Surrey Chapel on the evening of the same day. The chair will be taken by Joseph Tritton, Esq., at half-past six.

NOTICE.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Mission, not later than the tenth of April. He will have much pleasure in making the necessary arrangements.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.....	Nov. 28.
		Merrick, J.....	Nov. 14.
		Prince, G. K.....	Nov. 22.
		Saker, A.....	Nov. 22.
		Sturgeon, T.....	Nov. 22, Dec. 2.
AMERICA.....	BOSTON	Peck, S.....	Feb. 28.
	MONTREAL	Cramp, J. M.....	Jan. 27, Feb. 24.
		Thomson, T. M....	Feb. 19.
ASIA.....	AGRA	Anon.....	Dec. 4.
		Phillips, T....	Jan. 20.
	Below CUTWA.....	Makepeace, J.....	Nov. 26.
	BENARES.....	Smith, W.....	Dec. 23.
	CALCUTTA	Carey, W....	Jan. 5.
		Evans, W. W....	Jan. 2 and 7.
		Thomas, J.....	Jan. 7, 20, and 21.
		Wenger, J.....	Dec. 20, Jan. 7.
	CHITTAGONG	Fink, J. C.....	Dec. 11.
	COLOMBO	Davies, J.....	Jan. 14 and 15.
	DELHI.....	Thompson, J. T..	Jan. 9.
	INTALLY.....	Pearce, G.....	Jan. 7.
	KANDY.....	Dawson, C. C....	Jan. 17 and 18.
	MONGHIR.....	Parsons, J.....	Nov. 30.
	ON GANGES.....	Small, G.....	Jan. 10 and 20.
	PATNA.....	Beddy, H.....	Jan. 8.
		Heinig, A.....	Dec. 9.
		Brückner, G....	Oct. 1.
	SAMARANG	Williamson, J....	Jan. 4.
	SEWRY.....		

BAHAMAS.....	NASSAU	Capern, H.....	Feb. 6 and 12.
BRITTANY.....	MORLAIX.....	Jones, J.....	Feb. 21.
	JERSEY	Jenkins, J.....	March 3.
GERMANY	LEIPSIK	Tauchnitz, C. C.....	Feb. 18.
HONDURAS	BELIZE.....	Henderson, A.....	Feb. 1.
JAMAICA	KETTERING.....	Knibb, W.....	Jan. 8 and 26.
	KINGSTON	Evans, G. P.....	Jan. 23.
		Hands, T.....	Jan. 22.
	OLD HARBOUR	Taylor, H. C.....	Jan. 16.
	PORT MARIA.....	Day, D.....	Jan. 5 and 20.
		Teall, W.	Jan. 14.
	ST. ANN'S BAY	Phillippo, J. M.....	
		& Abbott, T. F.....	Jan. 15.
	SALTER'S HILL.....	Dendy, W.....	Jan. 14.
	SPANISH TOWN.....	Bullock, R. & ors.....	Jan. —.
		Dowson, T.....	Feb. 6.
		Francies, E. J.....	Jan. 23.
		Harry, T.....	Jan. 22.
		Lynch, L.....	Jan. 23.
		Marshall, W. & ors.....	Jan. 28.
		Phillippo, J. M.....	Jan. 23.
	VALE LIONEL.....	Evans, G. P.....	Jan. 10.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.	Jan. 20, Feb. 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Francis Westley, for a parcel of magazines and Patriot newspapers ;
 The Juvenile missionary Working Society, Bury St. Edmunds, by Miss Simpson, for a box of clothing, for *J. Merrick, Western Africa* ;
 Friends at Blackwater, Hants, for a box of useful and fancy articles, for *Africa* ;
 The Baptist Tract Society, by Mr. Oliver, for a parcel of tracts and handbills, for *Trinidad* ;
 A friend, New Brentford, for a parcel of magazines and newspapers ;
 Mrs. Moore, Homerton, for a parcel of magazines ;
 Mr. A. Orchard, Chichester, for a parcel of magazines ;
 Mrs. Young, St. Albans, by Rev. W. Upton, for Harris's Lexicon, two vols, for *Colombo* ;
 Mr. R. P. Daniell, New Bond Street, for earthenware, &c., to the value of £5, for the *Dove*.

Mr. Cowen begs to acknowledge, with many thanks, the kindness of Miss Marshall, of Barnstaple, for her interest in the Trinidad Mission, and her substantial expression of it.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1845.

Annual Subscriptions.		£ s. d.	Donations.		£ s. d.	£ s. d.	
Angus, Rev. Joseph.....	5	5	0	Boyce, Mr. Thomas.....	100	0	0
Francies, Mr. J.....	1	1	0	Clement, Mrs., Collected			
Hume, Mrs.	1	1	0	by, for <i>Dove</i>	1	1	0
Jones, Captain, R.N.....	1	1	0	Cook, Mr.....	1	0	0
Moore, Mrs.	3	3	0	Cumming, Miss Sarah,			
Tosswill, C. S., Esq.....	5	5	0	Collected by, for <i>Africa</i>	0	8	6
				Fletcher, J., Esq., for			
				<i>Montreal College Library</i>	200	0	0
				Harvey, Mr., Pilot	0	5	0
				Perceival, Right Hon.			
				Lady E., for <i>Dove</i>	1	0	0
				Plumbe, Miss, Collected			
				by, for <i>Trinity</i>	0	6	9
				Sargeant, Miss, Collected			
				by, for <i>Dove</i>	1	3	6
				Sweetland, Captain.....	1	10	0

	£	s.	d.
W. D. H., for <i>Africa</i> ...	2	0	0
Wilson, Mrs. J. B.	30	0	0
Wilmott, J., and Co.	1	1	0

LONDON AND MIDDLESEX

AUXILIARIES.

Alie Street, Little, Col- lected at, for <i>Dove</i> ...	1	15	9
Battersea	4	4	0
Bow	3	8	4
Brompton, Sun. School..	0	12	4
Clapham, Sunday School	1	0	0
Cumberland Street, Col- lected by Misses Bot- wright, Hawkins, and Smith, for <i>Dove</i>	1	0	0
Hammer Smith	4	5	10
Collected by Master E. F. Page, for <i>Dove</i>	0	4	0
Henrietta Street, Col- lected by Master Brad- den, for <i>Dove</i>	0	7	0
Meads Court	9	3	4
Prescot Street, Little, Sunday School, for <i>Dove</i>	1	4	0
Salters' Hall, Sunday School, for <i>do</i>	1	8	4
Shacklewell, Collected by Misses Henderson and Hutton, and Sun- day School Box, for <i>do</i> .	1	5	4
Tottenham, Collected at, for <i>do</i>	4	15	6

BEDFORDSHIRE.

Bedford—			
Collected by friends, for <i>Dove</i>	2	10	0
Eaton Socon, by Mr. Hawkins, for <i>do</i>	1	0	0
Great Staughton— Collected in Congrega- tion and School, for <i>do</i>	1	0	0
Sharnbrook, by Mrs. Williamson	4	11	0
Do., for <i>Dove</i>	2	10	0

BERKSHIRE.

Newbury—			
Collection	6	5	0
Contributions	16	10	3
Do., Sunday School	3	1	5
Do., for <i>Dove</i>	1	12	0
Wallingford— Contributions, for <i>Dove</i>	1	7	10

BUCKINGHAMSHIRE.

Amersham—			
Contributions, for <i>Dove</i>	0	17	9
Datchet—			
Contributions, for <i>do</i> .	1	0	0
Long Crendon— Sunday School, for <i>do</i> .	1	6	3

CAMBRIDGESHIRE.

Swavesey— Contributions, for <i>Dove</i>	1	0	0
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CORNWALL.

Chacewater	0	10	0
Falmouth	32	10	9
Grampound	4	11	1
Helstone	13	14	6
Marazion	1	9	0
Penzance	13	7	11
Redruth	20	16	11

	£	s.	d.
St. Austell.....	15	12	0
Truro.....	12	7	2
	114	19	4

Deduct for Bible Trans- lation Society	6	5	10
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108 13 6

DEVONSHIRE.

Crediton— Contributions, for <i>Dove</i>	0	6	0
Culstock— Contributions, for <i>do</i> .	1	0	0
Exeter— Contributions, for <i>do</i> ..	1	1	0
Paignton— Contributions, for <i>do</i> .	1	18	3

DORSETSHIRE.

Bridport— Contributions, for <i>Dove</i>	1	2	0
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DURHAM.

Sunderland— Contributions, Sunday School and Young friends, for <i>Dove</i>	1	0	0
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ESSEX.

Colchester— Contributions, by Miss Patmore, for <i>Dove</i> ...	7	0	6
Harlow— Contributions, for <i>do</i> .	1	6	6
Langham.....	36	11	0
Loughton— Contributions, for <i>Dove</i>	1	14	0
Saffron Walden— Contributions, for <i>do</i> .	0	12	0
Sible Hedingham— Contributions, for <i>do</i> .	0	10	6
Writtle— Contributions, for <i>do</i> .	1	0	0

GLOUCESTERSHIRE.

Cirencester— Contributions, for <i>Dove</i>	0	11	6
Coleford— Contributions, for <i>do</i> .	1	0	0
Lydney— Trotter, Mr. Theophi- lus, for <i>Africa</i>	1	0	0
Tetbury— Contributions, for <i>Dove</i>	0	5	0

HAMPSHIRE.

Blackwater— Contributions, for <i>Dove</i>	1	2	10
Guernsey— For Jubilee Fund— Le Clerc, Mr.	0	18	10
Nant, Mr.	4	14	2
Portsmouth, Portsea & Gosport, on account...	60	0	0
St. Helier's, Jersey— Sunday School, for <i>Dove</i>	1	5	5
Southsea, Ebenezer— Sunday School, for <i>do</i> .	2	10	0
Whitchurch— Collected by Master P. G. Scorey, for <i>Dove</i>	0	10	0

HERTFORDSHIRE.

Hatfield— Collected by Miss Bee- croft (moiety).....	1	4	3
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	£	s.	d.
Sawbridgeworth— Contributions, for <i>Dove</i>	1	0	0
Watford— Collected by Sunday School Teachers, for <i>do</i>	5	5	0

HUNTINGDONSHIRE.

Huntingdon— Children of M. Foster, Esq., for <i>Dove</i>	1	0	0
St. Ives— Contributions, for <i>do</i> .	0	11	6

KENT.

Boro' Green— Contributions, for <i>Dove</i>	1	0	0
Breadhurst.....	1	6	10
Chatham, Zion Chapel— Collections.....	10	9	2
Do., Juvenile Meet- ing	1	0	2
Contributions	19	0	5
Do., Sunday School	1	12	5
Crayford— Collections.....	7	10	7
Female Auxiliary So- ciety	5	0	0
Edenbridge— Contributions, by Miss Doggett, for <i>Dove</i> ...	0	17	0
Maidstone— Banks, Mr. S. J.....	1	4	0
Town Malling— Children of Mr. John Collins, for <i>Dove</i>	0	10	0
Woolwich, on account...	30	0	0
Enon Chapel— Contributions, for <i>Dove</i>	0	7	0

LANCASHIRE.

Heywood— Contributions by Young Friends, for <i>Dove</i> ...	1	0	0
Liverpool— Clemmson, S. S., Esq.	10	0	0
Rochdale— Sunday School, West Street, for <i>Dove</i>	1	10	0
Sabden— Sunday School, for <i>do</i> .	1	0	0

LEICESTERSHIRE.

Leicester— Contributions, by Miss Collier, for <i>Dove</i>	1	0	0
Sheepshead— Contributions (addi- tional).....	0	14	0

NORFOLK.

Yarmouth— Contributions, by M. Giffin, for <i>Dove</i>	1	10	0
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NORTHAMPTONSHIRE.

Burton Latimer	7	5	0
Stanwick— Contributions, for <i>Dove</i>	0	17	0

OXFORDSHIRE.

Burford— Contributions, by Miss Eldridge, for <i>Dove</i> ...	0	13	0
Chipping Norton— Contributions, for <i>do</i> .	1	5	6

£ s. d.	WARWICKSHIRE.	£ s. d.	MONMOUTHSHIRE.
Milton—	Birmingham—	Abergavenny—	
Contributions, for <i>do.</i> 0 14 0	Bond Street Anti-Slavery Society, for Rev. W. Knibb's Normal School 3 0 0	Contributions, by Misses Evans, for Dove 1 4 2	
SHROPSHIRE.	WILTSHIRE.	Pontheer Tin Works, near Caerleon, Sion Chapel—	
Shrewsbury—	Bratton—	Contributions, by Miss Jenkins, for <i>do.</i> 1 0 0	
Kennerley, Mrs., Heath Cottage 10 0 0	Collection 2 10 8	Pontypool—	
Whitchurch—	Contributions 13 7 2	Phillips, Mr. W. H., for <i>do.</i> 1 0 0	
Boxes 3 4 0	Devises—	Do., for <i>Montreal College</i> 1 0 0	
SOMERSETSHIRE.	Contributions, by Misses Anstie, for Dove 3 10 0	Do., for <i>Patna</i> 1 0 0	
Bristol—	Do., by Master and Miss Anstie, and Sunday School, for <i>do.</i> 2 1 6	SCOTLAND.	
Contributions, by Rev. G. H. Davis, for Dove 3 0 8	Downton—	Anstruther & Kilrenny Bible & Missionary Society 3 15 0	
Minehead—	Contributions, for <i>do.</i> 1 6 4	Collected by Miss Forbes 0 7 6	
Contributions, by Miss Siderpin, for <i>do.</i> 0 10 0	WORCESTERSHIRE.	Do., by Miss Fowler & Miss Ann Smith 1 5 0	
STAFFORDSHIRE.	Kidderminster—	Edinburgh—	
Newcastle-under-Lyne—	Contributions, by Miss Hills, for Dove 1 0 0	Duncan Street, Newington—	
Contributions, by Mrs. Carryer 5 0 0	Shipston on Stour—	Contributions, by Misses May, for Dove 1 0 0	
SUFFOLK.	Collected by Sunday School Teachers, for <i>do.</i> 2 12 6	Irvine—	
Barton Mills—	YORKSHIRE.	Contributions, for <i>do.</i> 2 18 2	
Juvenile Contributions	NORTH OF ENGLAND, by P. J. Saffery, on account 70 0 0	Montrose—	
Bury St. Edmunds—	Beverley—	Contributions, by Misses Watson, for <i>do.</i> 1 3 4	
Juvenile Society, for Dove 1 0 0	Sunday School, for Dove 1 0 0	IRELAND.	
Eye—	Lockwood—	Omagh—	
Contributions, for <i>do.</i> 1 12 0	Contributions, for <i>do.</i> 2 4 0	Contributions, for Dove 1 0 0	
Walton—	NORTH WALES.	Parsonstown—	
Contributions, for <i>do.</i> 1 11 6	Bangor, Collection 5 16 2	Contributions, by Miss Foster and Miss White, for <i>do.</i> 1 0 0	
SURREY.	Gilfach, <i>do.</i> 0 4 6	FOREIGN.	
Datchet—	Port Madoc and Penrhyn, <i>do.</i> 1 1 7	Agra—	
Contributions, by Mrs. Bailey, for Dove 1 0 0	Sardis, <i>do.</i> 0 7 3	First-fruits from India 2 5 1	
Mitcham—	SOUTH WALES.	Calcutta Auxiliary 223 17 0	
Contributions, by Eliza Ring, for <i>do.</i> 0 15 0	GLAMORGANSHIRE.		
SUSSEX.	Neath—		
Brighton—	Contributions, for Dove 2 17 7		
Bloomfield, Sir Thomas 1 0 0			
Burwash—			
Noakes, Mr. J. B. 2 0 0			
Hallsham—			
Contributions, by Mrs. Lambert, for Dove... 1 7 0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

THE MEETINGS.

WE make the following announcements with unmingled satisfaction, and are confident that our friends generally will be gratified in reading them.

THE ANNUAL SERMON will be preached by the REV. J. P. MURSELL, of Leicester, at FALCON SQUARE MEETING, (Dr. Bennett's) on Friday Evening the 25th inst. Service to commence at half-past six.

The ANNUAL MEETING will be held at FINSBURY CHAPEL, on Tuesday Evening, the 29th inst. at half-past six. JAMES WHITEHORNE, Esq. has kindly consented to take the chair.

Several communications having reached the Committee on the desirableness of giving the Society a more denominational and popular character, and extending the interest felt in its labours and success, they have, after much and anxious deliberation, unanimously passed the subjoined resolution, to which we beg to call the attention of our friends :—

“ That the subscribers of the Society, and all Ministers friendly to its principles, be invited to meet the Committee on the morning of Monday, April 28th, at the Mission House, at 10 o'clock, to hear details of the proceedings of the past year, to consider whether any, and if any, what alterations may be made in the constitution of the Society, and the mode of electing the Committee.

We earnestly hope that our subscribers in London, and those residing in the country who may be in town at the time, and the pastors of our churches, who may be able, will make an effort to attend. The present critical state of the Society, and the accumulated pressure upon its funds, demand prompt and vigorous aid. If any of our brethren wish for information which may require a reference to documents belonging to previous years, they will be good enough to communicate with the Secretary a few days before.

We had not room for the whole of the interesting narrative of Pat. GUNNING'S in our last. He had been speaking of an encounter with a clever man, a romanist, who had been supported, for several weeks by the people living in the district, in order to overcome our reader. The first contest was not very decisive, but what follows will show, that clever as this man was, he had quite his match. These friendly contests, though they may occasionally give rise to some acrimony of expression, and excite bitter feelings, are of great importance. They not only indicate the rapid growth of a spirit of inquiry, but they tend to encourage it, and give it a right direction.

to meet him at the house of one of those who were with him. I went there, and the place was so full that I could hardly get in. He proposed to discuss the doctrine of transubstantiation, and quoted Matt. xxvi. 25. I referred him to verse 29, and then quoted 1 Cor. xi. showing that the elements were called bread and wine three times, *after* the blessing had been pronounced. He then referred to John vi. I replied by quoting verse 63, to show how foolish it was in him to think the other passage referred to the Lord's Supper, and supported my argument against the literal interpretation of Christ's words, by quoting many similar examples, where he speaks of giving water when he means imparting instruction and truth, where he says that he is a door, &c. &c.; and that they might as well believe the paschal lamb was transubstantiated into the destroying

About ten days after, I received a challenge

angel, reading also 1 Cor. x. 3, 4. He then flew out of the limits of Scripture, saying, that what holy mother church taught was sooner to be credited than the Scriptures. Another, flourishing his stick, said I deserved to get my head broke. The whole house was then divided, some on his, and some on my side. A young romanist of good character and education, then got up, and requested a hearing. He went on to speak kindly of me, and requesting them to pay attention to what I had said, and afterwards entering into conversation with me, we again searched the scriptures. We went on to baptism. By this time it was eleven o'clock. The young man said it was time to depart. He shook hands with me, and we left.

The following pleasing letter from our brother MULHERN, dated Feb. 4, affords proof both of his fidelity and success.

I have been, through divine mercy, enabled without interruption since my last, to continue my labours; and blessed be God, with some evidence that they are not quite in vain. The congregation at Conlig continues much as usual, except that by the severity of the weather, at this season of the year, some of our friends, who live at a considerable distance, cannot attend so constantly as at other seasons. Our day-school is well attended, and well conducted, and the children are making excellent progress: our sincere thanks are due to Mrs. Cozens and her friends, for continued support. Our sabbath-school (though some of the poor children cannot so well attend during this cold season for want of suitable clothing) goes on well, has already been useful, and promises, by the blessing of God, to continue to be so. Last week I baptized five persons, and addressed a large audience on the occasion, who listened attentively. Two of the persons baptized, a young woman of some sixteen or seventeen years of age, and an interesting lad of about sixteen, have been in our Sun-day-school since its commencement, and attribute their conversion principally to this instrumentality. There are two other young persons in the sabbath-school who will, it is likely, soon be baptized and joined to the church. Two of those baptized last week, are a day-labourer and his wife, who have been attending on the preaching of the gospel in our place for nearly the last two years. Twelve months ago they both applied for baptism, but from the imperfection of their Christian knowledge and experience, as reported by the deputation from the church who conversed with them, we concluded we would not be justified in receiving them. We thought it likely that if their motives were not genuine, they would be offended by their rejection, and leave off coming; but no, they continued to attend, and having lately applied again, and

been conversed with by myself and one of the deacons, we agreed that they should be received. May they be enabled by continuing in well doing, to give evidence that they are among the called, chosen, and faithful!

I continue to preach in New town; and some who never go any where else, constantly attend, and appear to hear with interest. I have lately preached twice in the neighbourhood of Broad Mills to crowded congregations. I was there on last Wednesday, and preached in a private house, and after about one hundred were admitted, which crammed the place, many more who came had to go away without admission. I expect, God willing, to preach here on to-morrow fortnight again, in a large farmer's barn, which will hold two or three hundred, and it is thought it will be quite full. The people appear very anxious to hear, and I hope good will be done.

In W. NYHAN'S journal, we find, under date of Jan. 18, the following pleasing facts.

On the morning of this day I had some interesting conversation with a young woman, a romanist, who lives on the quay. We talked about the way in which forgiveness of sins could be obtained. She listened with deep attention, and continues to go to the school-room in Henry Street, to hear Mr. Watson. Another, who lives in the same place, who was once an infidel, and though not much better now, also goes to the meeting, and seems inclined to continue his attendance in future.

There is a cluster of poor people in S. S. Lane, who speak the Irish, and to whom I have access at all times. I was received to-day, 30th, in a very friendly manner. I spoke to them, in *their own tongue*, about the way of salvation through Jesus Christ. I spent some considerable time, and then went on my way.

PHILIP WILLIAMS, a reader in the same district, sends an extract from his journal, under date of Feb. 10, which he has headed "*the power of the gospel*," and certainly, no title could be more appropriate.

A romanist, living in Cat Lane, named C—, was, long ago, one of the most bitter enemies to the bible that Cork could afford. In his opinion Protestants were no better than devils, and he believed they would all be damned. One day he was walking on the coal quay, and in passing a book-stall he put his eye on an Irish Testament. After looking over it, he asked the price, and bought it for fourpence. He read it, and soon got an English one. The Lord has so blessed the reading of it, that he not only now considers consistent protestants as good men, but is

becoming an advocate for the bible, which two years ago, he would willingly have burned. More will soon be said of him.

Read Luke xv. to four romanists, near the barracks. One of them said, "I don't like the bible." I replied, "The devil don't like it either." "I am no devil," said she. One of the party said, "You are no better if you dislike the bible." This is the feeling of many romanists in these parts, and it is a great encouragement to persevere in our work. Let us endeavour to lift up the cross. This captivates the sinner's heart. No magnet is so powerful as a crucified Saviour. This is filling our place of worship. It is drawing in romanists by its attractive power. Nothing will do real good to poor Ireland like the gospel.

JOHN TALBOT, writing Jan. 31st, whose labours are spread over a wide sphere, in the central rural districts, confirms the notion, that this state of feeling is not confined to particular localities, but is becoming general.

We have cause to rejoice that the Spirit of God is scattering the rays of divine light among the people. *I consider that two years ago I would meet with more black ignorance in ten families, than I would now find in the 170 families I have free access to.* This makes my journeying among the people very pleasant. Instead of discussing disputed points, my work is now to show them the necessity of a change of heart, no matter to what sect we say we belong to. I recommend them to tell the priests I said so, and this I have reason to believe they do; and they cannot deny the truth. Last market day one of the people asked a priest in the open street about his soul, and of the need of the Spirit's influence to renew it. Some of the bystanders heard him say, as he turned upon his heel (rather heated to be sure), "What, man, if you have not the Spirit of God, no one can do any thing for you!"

Nor are these extracts from W. LORIMER's letter of the 1st March less striking and encouraging.

On my way from the house of a sick person whom I had been visiting, I met an intelligent romanist, who requested me to stop, and tell him the meaning of a few portions of scripture, especially the eighteenth chapter of Ezekiel. He listened very attentively to all I said, but particularly on this chapter, which seemed to strike him with peculiar force. I do not recollect ever having seen him before, but it was plain that he had both seen and heard me often. He told me that he reads the word of God regularly. Indeed this was

evident, for he could converse freely on any portion, and was able to quote with ease several passages to the point on which we talked. This interview gave me an opportunity of showing the spiritual nature of Christ's kingdom, and the way of salvation by his atonement. He went away uttering thanks for what I said to him.

A few minutes afterwards I met with another romanist, an aged man. He gave me the fullest opportunity of setting forth the gospel, as he seemed deeply impressed with his lost condition as a sinner, and was delighted to hear that God would not cast out the vilest sinner who believed on his dear Son. May he find mercy in the day of the Lord.

PAT. BRENNAN, writing Jan. 20 says, and we beg particular attention to the statement, which is as interesting as it is affecting:—

The day you left I had a meeting in K. I met an old man there, whom I believe to be a Christian. He came there about three months ago, and is supported by a poor man to teach his children. I heard three of them repeat seventeen chapters of the New Testament. This reflects credit on both the parents and the teacher, as it was their own choice, and they were under no obligation to learn the scriptures; but they seemed to have a sense of its precious truth. They live in a very backward part of the country, and have no school nearer to them than Boyle. The poor man who is teaching these children said that he would be satisfied to stop and teach in that neighbourhood if he could get £4 a year! Oh, that some rich Christian friend would give this amount, and thus enable this man to teach at least thirty children, who have no other opportunity of learning, except to go to a country school where they would hear the most erroneous doctrines. I examined the children he had taught, and their answers from the scriptures would do credit to any teacher that I know in the Society's service.

What can more clearly prove the growing influence of our agency on the people than the continued occurrence of such facts as these, stated by ADAM JOHNSON, dated Feb. 21st.

The romanist mentioned in my last, to whom I gave a bible and some tracts, came to my house on the 6th instant for conversation. He had a good many passages marked which he did not fully understand, and he stopped about four hours, all the time asking questions from the sacred scriptures. On leaving he said he was sorry that he was

persuaded by mortal man to live in ignorance his life past, and to be opposed to a book which contained such truth. I gave him your tracts on conversion and liberty of conscience. He left off well pleased, and said he hoped the Lord would lead him into the full knowledge of the truth. I have conversed with him twice since, and hope well of him.

On Lord's day the 9th, three romanists came to the prayer-meeting, and we have had one or two every time since. *I find, when the people get to know our doctrine a little, their hostility to us immediately begins to cease; and until they do, they think we have no foundation for it in the scripture at all.*

One other example, which a reader entitles, "a little more encouragement to persevere in the Lord's work:"—

On sabbath evening, the 1st, called to see a sick woman, named C—. Found her husband with a candle before him, surrounded with his family, and a neighbour there,

reading a tract called Peter Lacy, and marked with the initials of my name. I asked him where he got it. He answered "From him," pointing to his visitor, P. M—. I asked P. M— where he got it; and he told me from Mr. F. It was much worn, and it is nearly twelve months since I gave it to that person; and when he gave it to P. M— as he told me, he said, I have lent this to many on conditions to return it when read; on the same I give it to you. In reading, C— made some blunders, which P. M— at once corrected, which make me think he had committed its contents to memory.

The hour of service coming on, I said I must away. C— said, "Don't go till you hear it all." "I cannot stop," said I. P. M— said, "The best of it is to come, don't go till you hear it all!" Neither of them knew it was mine. These silent messengers are increasing the spirit of inquiry, and we do not fear the activity of the enemy then. I have had three applications for bibles, from romanists, this month.

POSTSCRIPT.

As all moneys intended to appear in the Report must be in hand, on or before the 15th, we beg our friends to make their remittances without delay.

We acknowledge, with thanks, a box of clothes from the ladies of King Street Chapel, Canterbury. Mr. Mulhern and Mr. Eccles desire to express their sincere thanks for parcels of clothing, from Mrs. Bowil, South College Street, Edinburgh, and Miss Smith, Garnets Hill, Glasgow.

CONTRIBUTIONS SINCE OUR LAST.

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Subscriptions and Donations thankfully received by the Treasurer, ROBERT STOCK, Esq. 1, Maddox Street; by the Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE ANNUAL MEETING of the Society will be held at Finsbury Chapel on MONDAY EVENING, the 28th of April. The chair to be taken, at half-past six precisely, by DR. THOMAS PRICE.

The attention of our friends in town and country is particularly requested to the following resolution of the Committee:—

“That a meeting of the Committee be held at 33, Moorgate Street, on Friday, April 25th, at eleven o'clock, at which they will be happy to see all subscribers to the Society, and ministers who are friendly to its objects; and to receive any suggestions that may have occurred to them for the improvement of its efficiency.”

The following letter from the deacons of the baptist church, St. Helier's, Jersey, which was formed about the time of the breaking-up of the old interest, shows that there is ground for hope that our denomination, notwithstanding previous disappointments, may yet secure a firm footing in the island. Several of our friends who have visited St. Helier's feel a lively interest in the infant cause.

We beg leave most respectfully to request the attention of the Committee of the Baptist Home Mission to the following statement of facts, connected with the baptist church at St. Helier, Jersey.

You are already acquainted with the circumstances under which the church was formed, and the peculiar difficulties it has had to surmount. An application for assistance was made to the Committee in December, 1843; but you regretted that the state of your finances precluded the possibility of your complying with our request, and added that it was “really distressing to be obliged to reject such interesting cases.”

At that time there appeared to be no alter-

native but to dissolve the church and abandon the cause. But the Lord's “thoughts are not as our thoughts, nor his ways as our ways.” A strenuous effort was made on the part of the church and congregation to raise the sum of £60 for the salary of the pastor, and he was unanimously requested to devote the whole of his time to the work of the ministry. He accepted the invitation, and we have now the pleasure of recording the result of his labours.

The church has increased to upwards of forty members (nearly double the number at the period of our last communication), twenty-six of whom have been baptized by our beloved pastor. The sabbath school has exceeded our most sanguine expectations.

Notwithstanding the liberality of the people, owing to our heavy rent and other expenses, there is a considerable deficiency in the salary of our minister; and we regret to inform you that we have not the means of procuring the amount required. We could indeed have supplied the deficiency, had we not been called upon to make an effort on behalf of the Building Fund, for the erection of a new chapel.

It may be asked, why do we think of

building, since we can rent a place to hold our meetings, and find it difficult at present to support the ministry? We answer, that the chapel has been for sale during the whole period of our occupancy; that there are several parties now in treaty for the purchase; and that we have received notice to quit on the 25th of March, 1845. If it be inquired, whether it would not be more to our advantage to buy than to build; we reply, no; because the situation is not good; the price is high; there are no vestries, baptistry, or school-rooms; the dimensions are small (thirty-nine feet by thirty); and there is no possibility of enlargement.

Under these circumstances, then, the church has resolved, in the strength of the Lord, to "arise and build." A piece of ground has been purchased; the price is £283 6s. 8d.; the tenure freehold; and the size seventy-three feet by forty-four. Trustees have been appointed; the trust-deed is registered; and the property secured to the denomination. The population of Jersey is 45,000; of St. Helier, 25,000; there is no other English baptist cause in the island. It is intended to build the chapel forty-five feet by thirty-six; the school-room forty-feet by 20; and the estimated expense of all, including land, is about £900.

And now, dear Sir, you will expect a statement of the means by which the church proposes to accomplish this. It may be well to say, that if £200 were paid in cash, the remaining £700 might remain on the building, at the interest of five per cent; and that although, by the laws of the island, the principal could never be demanded, the church could pay a certain yearly sum until the burdens were removed. The building fund at present amounts to £65. One of the deacons has promised to give £10, and one of the congregation is expected to do the same. Another of the deacons has offered to lend £50 without interest; and it is calculated that £50 at least may be collected in the town. The "Baptist Building Fund," it is hoped, will present us £50; and, if our pastor go to England to collect, the churches will no doubt afford us some assistance. Then there are the penny-a-week subscriptions, the proceeds of the annual bazaar, tea meetings, &c., amounting at the least to £40 per annum.

But here, dear Sir, we think we see you smile, and hear you say, "Building castles in the air." Well, let us descend from the clouds to plain terra firma, and tell you what we wish to do, and what we will do now if the Lord dispose your hearts to help us.

We have already said that we have received notice to quit Grove Place Chapel on the 25th of March. Well, instead of paying rent for a room, we propose to build the school-room on our own ground, and worship there until we have the means to build the chapel. The money that we have in hand will be suf-

ficient to cover the expenses, but we dare not take one step in this important matter before we be assured of our minister's support. We would not ask for help if we were not going to build. But we do not see it possible to raise the sum of £60 without assistance from the Home Mission.

In this emergency we have no alternative but to appeal to you. We have heard that you have expended much, apparently to little purpose, in support of the baptist cause in Jersey. But when you consider the position of the church at present, when you look at what has been done during the last two years, and anticipate what is likely to be done in future; when you reflect on the obstacles we have had to contend against, and the difficulties we have surmounted, perhaps you will be inclined to regard what you may now present as "an addition, somewhat of the nature of an insurance in the ultimate effect of your expenditure past and to come;" as "something to be thrown into the water, to cause that miraculously to float which else were irrecoverably lost."

A few months ago a District Auxiliary was formed for the benefit of some parts of Gloucestershire, which are on the borders of Oxfordshire; an arrangement in which the Gloucestershire Auxiliary cheerfully concurred. In reply to a letter from the Secretary inquiring what progress had been made since the formation of the Auxiliary, the Rev. J. CURTIS, the respected secretary to the district, writes:—

We have at length made a commencement. For some time after our meeting at Winchcombe we could not hear of a person within a moderate distance who would be likely to suit us as a missionary. We have now a Mr. Webb on probation. He was some time since connected with the Christian Instruction Society in Bath, but of late he has been residing in Bristol. He was recommended to us by Mr. Wint.

As our missionary has not been at his work many weeks, I can do but little more at present than give you a general statement of his labours. The sphere of his operations lies in a circle of from ten to twelve miles around Bourton. It includes Stow on the Wold, a town of some 2000 inhabitants, and about twenty villages and hamlets, many of them very populous. Of course he does not preach in all these; indeed, in regard to several, this would be quite impracticable, as the entire village in some instances belongs to parties who will permit of no preaching in their cottages, but your missionary visits all these places regularly for the purpose of distributing tracts, reading the scripture, conversing with the cot-

tagers, &c.; and in general his labours are well and thankfully received. He finds the people in most of the villages lamentably ignorant of the first principles of Christianity. How can they be otherwise when the majority of them rarely if ever hear the gospel. Their prophets have prophesied falsely, and the people have loved to have it so.

The preaching stations at present occupied are Rissington, Clapton, Aston Blank, Hasleton, Brockhampton, besides Stow, which is chiefly supplied on the Lord's day by neighbouring ministers, who, anxious for the revival of the cause in this very important station, have at much inconvenience visited it in rotation on the Sabbath for some time past. The attendance at the services in most of the stations, Mr. Webb reports to be very encouraging. At Clapton and Aston there appears to be a great spirit for hearing; at the latter place the house is so full that the people cannot find room to sit. A Sunday-school is about to be commenced also at Aston, as there are many children who cannot read in this village.

At Stow there has been an interest in connexion with our denomination, for 150 years, but from various causes it has been long on the decline, and at present there is no church. The chapel will seat about 150 persons. The attendance is generally very good. The missionary distributes tracts in this town on the loan system, at about 100 houses.

At Winchcombe, Mr. Dunn meets with much to encourage him. The congregations are good, the people united, the church increasing. Six were added by baptism last month, and Mr. Dunn expects to administer that ordinance again at the close of the present month.

The following communication from our missionary at Belton, Rutlandshire, shows that the infant church there is making gradual and satisfactory progress:—

During the past year we have added ten to our former number. We have sixteen inquirers. We have established a meeting for prayer and experimental conversation among the females on the sabbath afternoon, which is very profitable; we have at the same time a prayer-meeting at the chapel, and again after the evening service, to seek a revival of the work of God amongst us. These three meetings are in addition to our usual services. We have a meeting for reading the scriptures and expounding them, in the way of mutual conversation; and another for conversation on the doctrines and precepts of the gospel, with an especial view to their practical and experimental influence. To these all the members and inquirers are invited.

I have been careful not to urge union with the church until good evidence has been given of a change of heart. Our number of members does not therefore increase so fast as it might; but one advantage of this caution is, we have no case of discipline as yet. I hope, however, we are not more cautious than the interests of the church and of souls require. The female converted to God on the other side of the county through my preaching in the open air, lately died happy in the Lord.

I have had occasional opportunities of visiting Luffenham through the year, and feel sorry that so many souls willing and anxious to hear the word of life should be left as sheep without a shepherd.

The following interesting account of Mr. Pulsford's labours is from the Rev. W. CLEMENTS, Halstead, Essex.

The visit of your evangelist, Mr. Pulsford, in December last, has been crowned with signal success; and as a church we cannot feel too thankful to your committee for the favour they conferred upon us in sending him amongst us. The services continued without interruption through the period of eight weeks, and our chapel almost from the commencement was well filled, often crowded, every night in the week. In reviewing the services as to their practical results I can, with grateful confidence, report a much healthier and livelier state of piety in the church; a larger and more attentive congregation; multitudes of persons under serious impressions, daily coming to me as inquirers; upwards of sixty additions to our communion; the formation of a number of classes, into which members and inquirers have divided themselves for mutual instruction and spiritual improvement; and the establishment of an adult school. Your evangelist has left us now about six weeks; since which time the interest he created has by no means flagged. The people are all at work. Our prayer-meetings are well attended, the number of inquirers is increasing, and there is every promise of an abundant harvest. Our list for baptism, from which we select monthly the most decided and satisfactory cases, contains up to this time nearly fifty persons; others are constantly applying, with whom I have frequent conversation, and concerning whom I institute a rigid inquiry, before the least encouragement is given them to propose themselves for communion. In looking at our present state, therefore, we have abundant cause for gratitude, first to the God of all grace for his great goodness in pouring out upon us such a blessing; and secondly, to your Committee for the labours of your evangelist; for whose untiring zeal and noble self-denying efforts we want words to express our sense of obligation.

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Stroud—				Sample, Rev. G.....	0	4	0	Moore, Dr.	0 5 0	
Hunt, W., Esq.....	1	0	0	Temperly, Mrs. J.....	0	6	0	Pywell, Rev. Joseph..	0 5 0	
Partridge, J., Esq....	0	10	0	Wilkinson, Elizabeth	0	4	4	Horsham—		
Gardner, Mr.	0	5	0	Wylie, Mrs.	0	4	0	Stanford, Mr.....	0 2 6	
Clutterbuck, Mr.	0	5	0	Wardle, Mary	0	4	0	Lewes—		
Parsons, Mr.	0	5	0	Wear, Miss	0	2	0	Collection	1 5 10	
HEREFORDSHIRE.			NORTHAMPTONSHIRE.			Button, Mr. & Mrs....			1 0 0	
Ross—			Hartwell—			Davis, Rev. Ebenezer			0 10 0	
Consecrated Earnings	10	0	0	The Executors of the			Davey, Mr. T.	0 10 0		
Founhope, Collection.	0	12	0	late Mr. Stephen			Dicker, T., Esq.....	1 0 0		
Garway, do.....	0	14	6	Warrick, second			Hammond, Mr.....	0 10 0		
Orcup, do.	1	3	6	payment.....			Kidder, Mr.	0 10 2		
HERTFORDSHIRE.			SOMERSETSHIRE.			Lower, Mr.....			0 10 0	
Markyate Street—			Taunton—			Underwood, Mr.			1 0 0	
Collected by			Moiety of Weekly Sub-			Collected by Miss Da-				
Bigg, Miss M., Card...	1	2	4	scriptions			vey	0 12 0		
Bedford, Miss S., do...	0	11	0	Rice, Mr., Sub. (Blathe)			Do., by Miss Ham-	0 5 0		
Do., Box	0	16	0	Thomas, Mr., do. (Eyre)			mond	0 1 7		
Saunders, Mr. James,				Horsey, Mr. Thomas..			Do., by Miss Tankard	0 1 7		
Card.....	0	12	6	Mattock, Mrs.			Do., by Miss Under-	0 5 7		
LANCASHIRE.			Newberry, Mr. Robt.,			wood				
Rochdale—				Sen			Midhurst—			
Kelsall, H., Esq.	10	0	0	Ditto			Collection	3 17 2		
LONDON.			Stevenson, Mr.			Rotherfield—				
A Friend	5	5	0	Walter, Mr., Oldbury			Collection	0 5 9		
Do., by Dr. Steane....	5	0	0	Lodge			Rye—			
Peto, S. M., Esq., and				Young, Mr. John			Collection	0 14 3		
Lady	23	0	0	Sussex.			By Mrs. Crosskey, Treasurer—			
Young Men at Messrs.				Battle—			Collected by Misses			
Hitchcock and Rogers	8	10	0	Collection			Daniel & Newbury.	1 17 5		
Pudner, Mrs.	0	10	6	Weller, Mr. E.			Tunbridge Wells—			
Sundries, per Rev. J.				Collected by Mrs. T.			Carr, Mr., jun.	0 2 6		
Angus	23	7	8	Ford			Uckfield—			
BRIGHTON—			Collected by Master			Collection			0 15 6	
Brixton—				Taylor			Friend, a.....			0 4 0
Auxiliary	4	10	3	Collected by Master E.			Collected by Miss			
CHICHESTER—			Weller			Lucy Hudson.....			0 4 6	
Collections, &c.	10	10	0	Brighton—			Do., by Master Whap-			0 12 0
Juvenile Missionary				Bloomfield, Sir T., bart.			Profits of Sunday			
Society	8	8	0	Friend, a.....			School Magazines...			0 2 6
Tottenham—				Harris, Mr.						
Collection	5	18	5	Lambert, Mr.						
Burlis, Mrs.	5	0	0	Mainstone, Miss						
			Reed, Mr.							
			Silverthorne, Mr.....							
			Thatcher, Mr.							
			Warren, Mrs.							
			Winter, Mr. T. B.....							